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THE CANADIAN JEWISH NEWS

PUBLISHED EVERY FRIDAY

TORONTO, ONT., FRIDAY, JANUARY 15th, 1960 — THE ONLY JEWISH NEWSPAPER IN ENGLISH IN THE PROVINCE OF ONTARIO — AUTHORIZED AS SECOND CLASS MAIL, POST OFFICE DEPT., OTTAWA — Price: 10 Cents

IN THIS ISSUE:
Ontario Catholic Bishop On Israel
PAGE 3

CAIRO RADIO WARNS JEWISH STATE

RECENT SWASTIKA CRAZE IN TORONTO ABATING

Metropolitan Police, R.C.M.P. Jewish Leaders In Conference

Only Minor Incidents

BY OUR STAFF REPORTER

The CANADIAN JEWISH NEWS is happy to report that only minor anti-semitic incidents were noted in Toronto this week, after several days of hooligan activity and swastika smearing of synagogues.

Your reporter has investigated the sitiuation in different neighborhoods and the results are:

1. No serious incident of racial vandalism was reported till Wednesday night, our deadline.

2. There seems to be latent agitation by individual vandals and small groups of hooligans, but Toronto has no underground anti-semitic organization.

INCIDENTS NOT SERIOUS

3. The Jewish population, and the vast majority of all citizens, are not taking seriously the recent outrages. They are leaving it to the police to find the perpetators of the outrages, but refuse to become panicky, or even alarmed.

4. All responsible citizens of Toronto — Jews and non-Jews alike,—including the clergy of all denominations, are aware of the fact that the hooligans are enjoying the publicity given to them. They are determined not to give them satisfaction.

It is also the opinion of the Canadian Jewish Congress that no undue panic be created." In case "of an incident, it is advisable to call Canadian Jewish Congress.

OPPOSING VIGILANTE GROUPS

The leaders of Congress have met and exchanged data with the respective officers of the Metropolitan Toronto Police and the R.C.M.P.

The Toronto officers have a list of the locations of all synagogues and other Jewish organizations in the city.

This information is being distributed by them to the corresponding police stations for their information and vigilance.

We have full confidence in the ability of the Police to keep a watchful eye on the situation and to maintain control.

The leaders of the Jewish community are advising against any proposals for "volunteer vigilante organizations.' They feel this is an unwarranted action with a potential of serious danger for both ourselves and the general community. They are sure you ap-

(Continued on page eight)

Labor Zionists To Meet Here

Greatest Convention To Be Held Next Month

BY RAE GOULD

The greatest convention in the history of the Labor-Zionist movement in Canada will take place in Toronto next month.

A prominent leader of the Toronto Jewish community, Dr. Samuel B. Hurwich, will preside the national convention of the Labor Zionist movement of Canada. It will open at the King Edward Hotel, here, on February 27th and continue till February 29th. The closing banquet will be on February 29th.

IMPORTANT MESSAGE AWAITED

Reports reaching the **Canadian Jewish News** from Jerusalem indicate that Premier David Ben-Gurion may send a special ideological message to the delegates here. In his message, Mr. Ben-Gurion is expected to make clear several important points. He may redefine the role of Labor Zionism at the present time.

AMBASSADOR TO SPEAK

His excellency Abraham Herman, the Israeli Ambassador to the United States, will be guest speaker at the convention.

The registration of delegates has been very intensive in the last days and it is thus expected that a record number of delegates will attend the convention.

Leaders Of All Christian Groups Condemn Bigots

NEW YORK, (CJN)—Leaders of prominent Protestant church groups once again sharply warned that vandalism threatened the religious freedom of all faiths.

In West Germany, meanwhile, armed policemen stood guard at synagogues during Sabbath worship services. Such vigilance has been maintained since the current rash of anti-Semitic incident was touched off by the painting of swastika on a synagogue in Cologne, Germany, Christmas Eve.

DISTINGUISHED VISITOR

MONTREAL: An audience of over 450 attended the annual dinner meeting of the Montreal Chapter of the Canadian Friends of the Hebrew University, at which Philip M. Klutznick distinguished American leader, was the guest speaker. Pictured at the dinner, above from left to right: ALLAN BRONFMAN, National President of the Hebrew University and Deputy Chairman of the Hebrew University's Board of Governors, PHILIP M. KLUTZNICK who is National President of the American Friends of the Hebrew University and Chairman of the International Council of B'nai B'rith, and LAWRENCE M. LANDE, President of the Montreal Chapter of the Canadian Friends.

Outbreaks Denounced

Dr. John W. Thomas of New York, executive secretary of the American Baptist Council on Christian Social Progress, said that the outbreaks in the United States were a "flagrant violation of the principle of religious liberty."

He asserted that the incidents "should challenge all Baptists to express to our Jew ish brethren our abhorrance of what has taken place, and to renew our efforts, through teaching and proclamation, to see that constitutional guarantees of freedom or worship for all peoples are implemented, and to work as citizens to provide legal protection for all men against outbreaks of fanaticism, prejudice and hatred."

In Seattle, Wash., Presiding Bishop Arthur Lichtenberger of the Protestant Episcopal Church said that the wave of anti-Semitic outbreaks constituted "an attack on all religious groups; it is a threat to the liberty of all peoples."

'Delinquents' Blamed

Albert Vorspan, executive director of the social actions committees of the Union of American Hebrew Congregations, embracing 585 Reform temples in the Western hemisphere, attributed the desecration of synagogue and church es in the United States "to cranks, vandals or delinquents."

(Continued on page eight)

Nasser Reported Ready To Launch Attack Against The Israelis

IS SABOTAGING PEACE EFFORTS

JERUSALEM, Thursday (CJN.)—Nasser is sabotaging all efforts to initiate peace negotiations between Israel and some Arab countries, according to reliable information.

NEW DANGER RECORDED

With the eyes of the world on Moscow and Washington, Egypt's Gamal Abdel Nasser, is personally stirring up all sorts of trouble.

Ignored in the press, the Egyptian leader is deliberately attempting to destroy the tenuous, yet relatively peaceful, status quo that has existed in the area since Israel's withdrawal from the Sinai Peninsula three years ago.

Nasser Discussed With Him Anti-Zion Plans

MOROCCO'S KING MOHAMED

Nasser's campaign of vilification against his Israeli neighbors is reaching new heights. The Middle East, quiet since the Lebanon crisis of a year and a half ago, is again reaching the power keg stage.

Nasser is once more threatening war. With new shipments of Russian armaments it is not inconceivable that the Colonel might actually march his armies into Israel.

THREATENS WITH WAR

Within Recent months Nasser has threatened active war against Israel if it goes ahead with its long-postponed plans to develop its water resources.

Radio Cairo beams its powerful signal to all the Middle East: "The U.A.R. is ready to start a war if Israel diverts the Jordan. Implementation of that project will necessitate immediate military action."

The doughty Israeli's have refused to buckle under to Nasser's threats in the past; they will refuse to do so now. A high-ranking Israeli official stated: "We're not in the habit of bowing to Colonel Nasser's demands."

Having failed militarily to destroy Israel, the Egyptians are trying to do it economically. They have strengthened their boycott against Israel; blackmailing foreign business concerns into severing their connections with Israel.

Nasser now takes great credit for the closing down of the Renault factory in Israel last November and the liquidation of its business there. The Egyptian press chortles: "This proves that the Arab economic blockade succeeds in preventing the marketing of Israeli goods."

BOASTS AGAIN

All Arab League countries have been pressured into joining Nasser in the boycott of Israel. Even postal relations with Israel have been broken off as the Egyptian ruler continues in his campaign to realize "the dream of the Arabs ... to exterminate Israel."

The Nasser blockade of the Suez Canal, directed against all Israeli shipping, has been extended to include ships that carry Israeli goods. Radio Cairo explains the boycott: "Israel will not pass through the Suez Canal. We shall pass through Tel Aviv."

British May Revise Germany Policy Because Of Outbreaks

By Walter Goldman

London, England, Thursday (CJN).—British public opinion continues to warn the government against further tolerance of German rearmament.

The recent Swastika epidemic has caused a complete change among Britons with regard to Germany. Most of the British are reminded again that Pacifism is only a blind for war preparations, and that the Germans cannot be trusted.

There is no doubt in anyone's mind that the centre of the new Zazi-vandalism is in Germany.

Don't Let It Grow

The Daily Mail, which might be called the voice of middle-class conservatism, warned in an editorial on the revival of a Hitlerite attitude in Germany: "If we allow it to grow, we shall deserve what will surely

(Continued on page eight)

All-Canadian Hadassah Holds 18th Convention

Montreal, Thursday (CJN)—The Eighteenth Biennial Convention of Canadian Hadassah took place in Montreal's Queen Elizabeth Hotel this week, and attracted a record number of delegates from all parts of the Dominion.

High-lights of the four-day convention were addresses by M. Pierre Mendes-Francedele former Premier of France, who spoke at the closing banquet, and the Hon. Jacob K. Javits, Republican Senator from the State of New York, and outstanding Jewish political personality on the American scene.

Mrs. Devorah Wigoder, of Israel, international journalist and special feature correspondent for BBC and NBC, was commentator for a unique fashion show representing 40 years of "Wizo".

Special authentic costumes of this period and jewellery fashioned by Yemenite artisans were flown in from Israel for this purpose.

Among the other prominent speakers who addressed workshops were Mr. I. Kenen, of Washington, U.S.A., National Executive Director, American Israel Public Affairs Committee; Mr. Edward Gelber from Israel, Chairman, Hebrew University Executive Council; Dr. Chana Gelber, of Israel, Canadian Liaison Officer for Hadassh Organization of Canada and Member of World Wizo Executive; and Dr. Emil Lehman, Director of Theodor Herzl Institute of New York.

German Liberals Organize Youth Against Nazi Revival

Berlin, Thursday — 10,000 young West Berliners took part this weekend in a torchlight parade in protest against anti-Jewish incidents in West Germany, more of which were reported—in the states of Hesse, Baden, Wuerttemberg and Bavaria and in West Berlin.

The marchers carried placards with signs such as, "Out with the Nazis," "Put an end to race hatred," "Stop anti-Semitism," "and expel the Nazis from the classroom."

A West Berlin court sentenced to seventeen months in prison a municipal housing official, Alfred Staats, for neo-Nazi conduct. He gave the Nazi salute on entering a tavern frequented by former Nazis. He admitted doing this and saying, "Heil Hitler" The Nazi salute is forbidden in West Berlin under an Allied occupation law.

Many of the marchers were members of the two largest democratic parties in West Germany—Chancellor Konrad Adenauer's Christian Democrats and the opposition Social Democrats.

It was the first important counter - demonstration since the anti-Jewish incidents began with the smearing of the synagogue at Cologne on Christmas Eve. Observers could recall no anti-Nazi parade of the kind since Adolf Hitler took power in Germany in 1933.

The paraders made a point of marching silently past the recently opened new Jewish community center on the Fasanenstrasse, near the Kurfuer-stendamm boulevard, it stands on the site of a synagogue which was wrecked by the Nazis in a nation-wide pogrom in 1938.

When the parade reached the Stempiatz, where there are twin monuments to the victims of Nazism and Stalinism, they halted for an address by Joachim Lipschitz, West Berlin Minister of the Interior, who has charge of the police. He praised the marchers and said they were defending the honor of West German youth. He called upon the West German people to be vigilant against Nazism and prevent it from regaining influence.

Praised by Chancellor

Chancellor Adenauer, in a message to a West Berlin youth organization, said: "I rejoice that Berlin youth has so clearly disassociated itself from the shameful events of recent weeks. It confirms the general conviction that these have been the acts of irresponsible individual elements. German youth as a whole has nothing to do with them.

The government of the state of Rhineland-Palatinate banned a public convention of the German Reich party which had been scheduled for Sunday at Kaiserslautern. Wilhelm Meinberg, a former General in the Nazi S. S. (Elite Guard) and the leader of the party, was to have addressed the convention.

Two members of the German Reich party have been arrested for the Christmas Eve anti-Jewish incident at Cologne. The party recently has gained some ground in Rhineland-Palatinate. It won a little more than 5.1 per cent of the votes at a state election last year.

Jerusalem City Vote Is Declared All Void

TEL AVIV —The municipal elections in Jerusalem were voided by Judge Miriam Ben-Porath a woman.

She ruled that fifty ballots that had not been stamped properly by elections officials had not been counted. These ballots might have affected the election results since the General Zionist party was four votes short of winning a seat.

The appeal against the results had been initiated by the

(Continued on page eight)

World Zion Congress Postponed

JERUSALEM (ZINS) — The Zionist Actions Committee, at its sessions held here, adopted revisions to the constitution of the World Zionist Organization. The amendments will transform the World Zionist Organization into a "federation of territorial federations." Individuals, who do not belong to any Zionist group but support the Zionist program, will be able to join the territorial federations.

Dr. Emanuel Neumann, president of the World Confederation of General Zionists and

(Continued on page eight)

Next Week:

IT MAY AFFECT US HERE

More Revelations On The Arab Boycott Movement

BY DAVID PORTER

Expect More Trouble For Morocco Jews

Jerusalem, Thursday (CJN) —Israel expects more and stronger "anti-Zionist" measures in Morocco following King Mohamed's visit, this week, in Cairo.

Over two hundred thousand Jews are now living in Morocco, and constitute the largest Jewish community in any Arab country.

King Mohamed discussed with dictator Nasser the Israeli question, among other problems taken up during the conference of the two heads of Arab States.

Commentary

By M. J. Nurenberger

DR. ADENAUER, BRUENING and KERENSKY—CAN THERE BE CO-OPERATION BETWEEN LIBERALS AND TOTALITARIANS? —ANTI-SEMITISM, AN "INTERNAL" GERMAN QUESTION.

Dr. Adenauer flatly refuses to expel or even to demote the "former" Nazis in his government. Personally, the West-German Chancellor is certainly a liberal, or at least, an anti-Nazi. However, we have seen in the past many liberal and democratic statesmen committing the grave error of not completely eradicating Fascist or Communist influence.

An Italian king became the victim of such tolerant attitude towards Mussolini. Before him, Kerensky succumbed to the Bolsheviks, when he erroneously gambled on co-operating with the Communists in the interests of democracy. Later on many Germans, the predecessors of Dr. Adenauer, believed in the possibility of tolerating Nazis. Dr. Bruening was not aggressive enough and thus did not succeed in preventing Hitler's rise to power.

Dr. Adenauer today sincerely places faith in the public atonement of some Nazis in government. Can he be certain that there is no connection between them and the underground hooligans? How can he be certain?

* * *

There is one point in the Bonn statement about the new Swastika epidemic to which every decent human being must take exception. A spokesman for the West-German government, when interrogated about the Bonn plans with reference to the Neo-Nazis, stated:

—It is Germany's internal problem. . .

Is it ?

* * *

When I was a young reporter in Western Europe, in the years immediately preceding World War II, Dr. Hjalmar Schacht, Hitler's financial wizzard, once spoke to the international press at the German embassy in Brussels. He pleaded for equality on behalf of Germany. When the question-and-answer period followed, I asked Dr. Schacht the following question:

—Herr Reichsminster! You are pleading the cause of Germany's equality. Don't you believe that your case would have been stronger, were you to tell us that Germany has decided to reestablish complete equality of all its citizens, irrespective of race, creed and colour?

* * *

To my question, which seemed to many very impertinent, Dr. Schacht replied:

The racial question to which you are obviously referring is an internal question of Germany. I am here to discuss foreign affairs, international problems.

* * *

Of all that happened in the last few weeks, in connection with the new Nazi craze, nothing has disturbed me more than the official German statement that the new Hitlerite underground is an "internal question" of the Bonn government. In some countries—at some times—when a husband killed his own wife, that was his own, internal, household question. The Genocide convention of the United Nation is a clear, unequivocal rejection of the theory that one can kill in his own house or in his own country. Certainly, fifteen years after Hitler, the civilized world cannot accept the theory that a Nazi revival in Germany is an internal question of the German people or government. A Bonn spokes-

(Continued on page eight)

MENDES-FRANCE TELLS TORONTONIANS:

Israel Is Hope Of Humanity: Praises Our Community For Leadership In "Appeal"

Mr. Pierre Mendes-France, former Prime Minister of France said here yesterday that he came to Toronto on the invitation of the leaders of the United Jewish Appeal Campaign whom he met in Israel during his recent twelve day visit to that country, for economic studies.

Mr. Mendes-France was guest of honour, last night at the inaugural dinner of the 1960 United Jewish Appeal of Toronto Campaign.

Mr. Mendes-France spoke of Israel as a "beacon of hope at a time when so much misunderstanding and hostility bar the way to a better future. If men are capable of such constructive work as is being done here, then we need not despair of humanity as a whole." Mr. Mendes-France told of his resolve to return for future study so that he could inform his compatriots as fully as possible of what is happening in Israel.

He will report to the Toronto Jewish Community leadership, his observations of Israel's reconstruction after centuries of extinction. "The statistics are impressive," he said, "but only on the spot can one sense the true spiritual strength of Israel s men and women, which is the guarantee of Israel's success now and in the future."

Praises Torontonians

Mr. Mendes-France expressed admiration for the contribution that Toronto Jewry has made to the Israel renaissance and said that it is the assistance and support of Jewish communites such as Toronto that has been a major contributing factor to Israel's growth and development.

HIS LIFE STORY

Former French Premier and Foreign Minister, Pierre Mendes-France is a lawyer and an internationally known expert in financial affairs. He has been serving as Governor of the International Monetary Fund and Alternate Governor of the International Bank for Reconstruction and Development.

First Vice President of the Radical Socialist Party since November 1955, he is one of the leaders of the "Republican Front."

Pierre Mendes France was born in Paris on January 11, 1907. After receiving his diploma from the "Ecole des Sciences Politiques" and the degree of Doctor of Laws, he was admitted to the bar of Paris as the youngest lawyer in France. The author of several books on financial subjects, he served for a while as professor at the "Ecole de Hautes Etudes Commerciales."

Elected Deputy from the Eure as a Radical Socialist in 1932, he became Mayor of Louviers a few years later and Chairman of the Tariff Committe of the Chamber of Deputies in 1936. At the age of thirty, he was appointed Under Secretary of State for Finance in the Blum Cabinet.

Mobilized in September 1939 he served as a lieutenant in the French Air Force in Syria. Back in France at the time of the German invasion, he tried unsuccessfully to stop the conclusion of an armistice with Germany. Arrested and imprisoned in Lyon, he escaped on June 21, 1941, lived in hiding in Grenoble for a while, then succeeded in reaching London in February, 1942. He flew a number of Missions as an aircraft observer with the rank of captain in the Free French bomber group, "Lorraine."

In November, 1943, Mr. Mendes-France was appointed by General de Gaulle as Finance Commisisoner of the French Committee for National Liberation in Algiers. In this capacity, he headed the French Delegation to the Bretton Woods Conference. After the Liberation, he was named, on September 4, 1944, Minister of National Economy in charge of co-ordinating the Ministries of Production, Agriculture and Supply, a post from which he resigned on April 5, 1945.

Famous Economist

Head of the French Delegation to the Savannah Financial Conference in March 1946, he next became executive director for France in the International Bank for Reconstruction and Development in Washington ,a post which he held until October 1947. He also served for a time as French administrator of the International Monetary Fund and as French representative to the United Nations Economic and Social Council.

Elected Deputy to the Second Constituent Assembly in June 1946, M. Mendes-France was re-elected on the Radical Socialist ticket to the National Assembly in November 1946 and June 1951. In February 1952, he became Chairman of the "Commission des Comptes et des Budgets Economiques de la Nation.

Called upon for the first time to form a Cabinet in June 1953, he failed by only 13 votes to obtain the investiture of the National Assembly.

Approved as Premier by the Assembly on June 18, 1954, M. Mendes-France signed the Geneva Agreements on the cessation of hostilities in Indo-China on July 20. His proposal of internal autonomy for Tunisia on July 31 formed the basis of the Franco-Tunisian Conventions, signed on June 3, 1955.

Addresses U.N. Assembly

Following the rejection of E. D. C. by the National Assembly on August 30, he took part in the London and Paris talks, which resulted in the Paris Agreements of October 23, 1954, providing for the constitution of the Western European Union and the granting of sovereignty to West Germany.

During an official visit to the United States and Canada, he addressed the General Assembly of the United Nations in New York on November 22, and proposed a Big Four meeting at the summit for May 1955.

After the dissolution of the National Assembly on December 2, he organized—with Guy Mollet, Secretary General of the Socialist Party—the "Republican Front" which presented allied lists of candidates in the legislative elections of January 2, 1956.

On May 4, 1955, M. Mendes-France was appointed by the national congress of the Radical Socialist Party as head of a special 7-man committee to consider the revision of the party's by-laws. He was later elected First Vice President of the party at its annual congress in November 1955.

Pierre Mendes-France is a "Chevalier" of the Legion of Honor and holds the "Croix de Guerre," the Medal of Escaped Prisoners and the Medal of the Resistance.

Leaders Of Canadian Jewry Demand Vigorous Action Against Hate Mongers

Abbey, Oelbaum, Finkelman Ask For Drastic Measures Immediately

Vigorous efforts by law enforcement agencies "to apprehend those responsible" for swastika outrages in Canadian communities were urged by the Canadian Jewish Congress in an official public statement issued here.

The statement, released to all news media over the signatures of Monroe Abbey of Montreal, chairman of the National Executive of the Congress, J. I. Oelbaum of Toronto, national Vice-President, and Jacob Finkelman of Toronto, chairman of the Central Region, welcomed the condemnation of the incidents by public leaders and the press.

Text of the statement is:

The Canadian Jewish Congress is heartened by the reaction of Canadians to the recent sporadic incidents of vandalism and desecration that have occurred in several centres across the country.

The condemnation of these acts recently expressed by the Prime Minister and the Secretary of State for External Affairs, by other leaders, and in newspaper editorials reflects the general revulsion of the Canadian people.

These incidents, while they may be inspired by the example of neo-Nazism in Germany, appear for the most part to be acts of the lunatic fringe—a form of imitative hooliganism—and should not be taken as the work of an organized antisemitic movement in Canada.

EXPECT DRASTIC ACTION

Unfortunately the manifestations of anti-Semitism in Germany cannot be considered in the same light. It should be remembered that in the 1930's anti-Semitism and Nazism hand in hand marched the world to the brink of disaster. We believe Canadians have a right to expect drastic action by the Government of the Federal Republic of Germany to suppress the current spate of incidents and to root out ex-Nazis from positions of influence in government and education.

Indeed we are happy to see a determination of the Government of West Berlin and Chancellor Adenauer himself to deal vigorously with these Nazi manifestations, and we are aware of a great body of German public opinion which rejects these acts as fully as do Canadians themselves.

These events underline the need for vigilance both abroad and in Canada and we are pleased to note that law enforcement agencies in many Canadian cities have indicated their recognition of this need and have taken action accordingly.

DEMAND LAW ENFORCEMENT

At the same time, these local incidents across Canada should not unduly disturb the Canadian Jewish Community. On the other hand the perpetrators have not yet been caught and some of them will doubtless try to gain more publicity by further incidents. We counsel vigorous efforts by all law enforcement agencies to apprehend those responsible and subject them to prosecution in the courts.

The use of the swastika by the persons responsible for these outrages will unite all Canadians through their common revulsion to a symbol that now stands for tyranny and inhumanity.

Israeli Diplomats Deliver Notes

TEL AVIV (CJN). — Notes expressing "shock and concern" were submitted to the governments of all countries where there have been anti-Semitic outbreaks since Christmas Eve, the Israeli Foreign Ministry spokesman in Jerusalem said.

He declined to say how many governments received the notes.

Diplomatic representatives have been instructed by the Foreign Ministry to advise the governments that it is not enough to disassociate themselves from hatred of Jews but that they must also stamp out its manifestations before it develops into a disaster.

CHILDREN CONDUCT SERVICES AT ASSOCIATION DAY SCHOOL

Pupils of the Junior High School of the Associated Hebrew Schools took over and conducted the adult Sabbath Service on Saturday, January 9th, at the synagogue of the North Bathurst Talmud Torah.

Pupils who participated actively are: Allan Phillips, cantor for morning service; Stephen Borenstein, reading of the Torah; Aaron Weisblatt, Maftir; Lionel Mandel, Sermon.

Bobby Cohen was cantor for Mussaf service.

OUR REPORTER AT THE CAMPUS:

Why The CCF Was Elected To University Of Toronto Office

Jerry Kaplan Tells The Facts To The Canadian Jewish News

University students at the University of Toronto voted by a 148 margin to elect the CCF party into office at its annual Model Parliament meeting on January 8th.

This is the first time in the history of the elections that the CCF party won a majority. Jerry Caplan, son of Mr. and Mrs. Harold Caplan of Toronto, and a 4th year student in Modern History, is leader of the University CCF party.

Countering the claim by the PC leader, Murray Corlett that the students elected the CCF "to give them a chance to form a government after all these years," Jerry Caplan stated that victory was due to the fact that "the CCF has probed more deeply into the real, pressing issues of our day than any other party."

The platform of the CCF calls for a national health plan, and the banning of nuclear weapons in Canada.

The student politicians will hold five parliamentary sessions later in January, in the Ontario Legislature Chamber at Queen's Park.

Mr. Caplan, an active member of Hillel on the Toronto campus told **The Canadian Jewish News** that he, and other Jewish students in the University CCF party, feel there is much in the Jewish heritage and history that is akin to the highest Socialist ideals.

"We are fighting the false values and false social ideas of the affluent society all around us, and we reject this materialism, social climbing and status symbols that people think so important today. In this era, when the plight of the underdeveloped countries is so urgent, we here seem to place more importance on the size of the fins on cars, and the package a bar of soap comes wrapped in, than we do on elementary things such as schools and real human values."

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Einstein's Theory Of Relativity Is Confirmed Again By Scientists

New York, (C.J.N.) Physicists at Columbia University have finished a year-long series of tests that have been described as the most precise physical experiment in history.

The tests, which were started in September, 1958, confirmed again Einstein's Special Theory of Relativity by showing that the velocity of light —186,000 miles a second —is constant regardless of the motion of the observer.

The extreme precision of the research was made possible by using two maser oscillators, or "atomic clocks," invented by Dr. Charles H. Townes, who suggested the experiments.

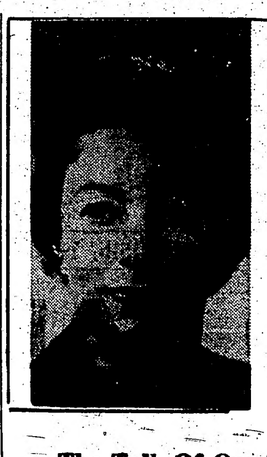
The operation of the masers involves a beam of ammonia molecules that vibrate and emit radio waves. The frequency of the waves can be used to measure time with extreme accuracy —to one part in a million million. The frequencies of radio waves generated when maser ammonia beams were aimed with the earth's motion around the sun were compared with frequencies of waves generated when the beams were aimed in the opposite direction.

Calculations have shown that if the earth's motion around the sun did alter the observed velocity of light this would show up as a difference of twenty cycles a second between the east and west-pointing beams.

Aside from effects caused by earth's magnetic field, no variation greater than a fiftieth of a cycle was observed, according to the statement released by Columbia.

The experiments showed that less than one one-thousandth of the earth's rotational velocity around the sun could have affected the propagation of light. This figure reflects the limits of accuracy of the experimental equipment.

The results were first reported in November, 1958. The later tests were done to cover all seasons of the year. Dr. Townes and his colleagues made a further report in a recent issue of the Britisth publication Nature.



TORONTO ORBIT

BY

BERNICE DYMENT

The Talk Of Our Town: An Englishman in Toronto has a plan to fight bigotry and Swastika's. — A curious experience in Africa. — Quote of the week. — Freda Charles, a writer for our children. — Dr. Feinberg's prayer set in music.

I don't imagine that anyone would seriously argue about what was Number One Topic of the past week. The Swastika Sickness won—brushes down! Whether or not the situation merited the widespread notoriety it gained, is still being debated. But, it has been interesting to note the quarters from which comment has come.

CBC Preview Commentary, the morning after the first splash headlines, featured a short talk by a Mr. Kenneth Lines on the subject of racial bigotry and half-jokingly came up with the suggestion that he was going to start a new movement —"The Anti-Intolerance League."

I decided to follow the idea up and called up Mr. Lines.

I discovered that he is an Englishman who has spent a number of years editing newspapers in West Africa, among other things, and has a vital interest in racial and color problems. He told me that West Africa, and Ghana in particular, has no racial discrimination whatever, as opposed to the policies of South Africa. About the Anti-Intolerance League, he added that it was just something that occurred to him as a weapon against the swastika hooliganism.

There would be no officers, rules or fees, just lapel buttons with the words "Anti-Intolerance."

Someone seeing you with the button on your coat would ask, "What's that for?". And —that would be your signal to spread a little subtle propaganda against racial intolerance on a purely personal man-to-man level. In a fight such as this, even **buttons** can be an effective weapon. Maybe its worth a try.

* * *

My favorite quote of the week came from Dr. Albert Rose, Professor of Social Work at the University of Toronto who spoke at last week's A.E.C. Sabbath at Holy Blossom. Commenting on the paradox of the image non-Jews have of the Jewish community, Dr. Rose said, "Non-Jews have the impression that Jews all belong to a classless society —**all upper-class**, and yet they seem very busy raising large sums of money for some mysterious group of their poor."

In Dr. Rose's opinion, our leaders should put new thought and effort into presenting a more clear and balanced image of the Jewish community to the non-Jewish community. Actually, **Holy Blossom** has made an attempt in this direction with the publication of its book "A People and Its Faith", commemorating the hundredth anniversary of **Holy Blossom.** The aim in publishing this volume of essays is to place the Jewish community in its proper perspective with respect to Canadian life in this part of Canada; and and the non-Jewish community in its proper perspective with respect to Jewish life. I'm looking forward to the "Meet the Authors" party the Abbey Muters are giving on Wednesday to launch the book. More about that next week.

* * *

And speaking of books, Freda Charles, is the proud author of her first published work, "The Mystery of the Missing Chalah." Mrs. Charles is the daughter of the late publisher and editor of the Hebrew Journal, Mr. S. M. Shapiro. She is a Synagogue kindergarten teacher and found that there were so few books available from which to teach our 4 to 8 year-olds their own customs and holidays that she decided to write her own.

This book, the first of a proposed series, tells the story of Shabbat—how it used to be observed and how we observe it to-day—in terms that very young children can understand.

It's certainly never too early to begin giving our youngsters an introduction to the meaning of our traditions and customs, and I commend Mrs. Charles on her excellent effort.

Several years ago, Rabbi Abraham Feinberg delivered a series of radio addresses on the "Message of Israel" which was broadcast on an American coast-to-coast hook-up. A prayer which he delivered in one of these addresses was set to music by a listener, Mrs. Arthur J. Sumner, Grass Valley, California.

She entitled the composition, "My Prayer".

Rabbi Feinberg has just received word that the song with his prayer as the words, will be published by a music publishing firm in California.

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MY YOUTH IN GERMANY

Autobiographical Notes Portraying German-Jewish Relations

By Kurt Lubinski

Nearly every boy of Central Europe's Jewish middle class, born at the end of the nineteenth century, has gathered a similar experience to mine, first in his education, then in his career. But, just because my own youth was to a large extent the average one of an entire generation whose bright and, at the surface, most promising development was destroyed by the Hitler machine, its record illuminates the backgrounds of many illusions and errors with which Jewry and the entire world has become terribly familiar.

Both my grandfathers had been carried ahead by that general wave of prosperity which flooded Germany after Prussia's victory of 1871 and which received its name, the Grunderjabre, after its boom. Both my grandfathers, sons of rabbinical and fairly orthodox families, had turned to liberalism, and in business had made a fortune by the latest trend of their period. They had founded department stores and they were still in their best years when they could add the last touch to their wealth by selling the firms which they had founded. They bought themselves an apartment house or two and retired happily on the income derived therefrom.

It was the established ideal of the generation of my grandfathers to see their sons set out on the respectable career of a doctor or lawyer and to have their daughters marry a member of either profession. My father was such a doctor, my mother was such a daughter. They were firmly convinced that to them belonged a prosperous future as much as to both their parents had belonged the past. The professional career of my father, a Berlin nose, throat, and ear specialist, was highly satisfactory. He was diligent, utterly law-abiding; on election days he signed the ticket of the colorless liberal party, he never mingled with Socialists or other groups with a similarly "dangerous" program, and there was nothing else necessary in order to secure a steady clientele and the gracious approval of the Reich's authorities.

My own first picture of the world was firmly and, I should say, almost definitely framed in my system of monarchy and particularly in the ever increasing prosperity guaranteed and symbolized by Germany's numerous princes. For me as a small boy monarchy had the closest relation to possessing a completely unlimited supply of chocolate candy, which I fancied as being stored up in the royal treasure chamber.

That happened in a very simple way. During summer vacations my parents used to take me to the Bavarian Alps. Bavaria had earned the sympathy of all Jewish tourists. The sympathy was mutual. For Bavaria was Germany's only state in which Jews could without much difficulty become officers of the reserve army, a status which embodied the very top of social emancipation. In those days the Prince Regent Luitpold, brother of the unhappy Maxmilian II, reigned in Bavaria. He was an aged little man nearing ninety and whenever I saw him he wore the the Bavaion national costume, the green cap with chamois beard and the grey jacket with buttons made of deer's horn.

There were never any bodyguards to keep us children away from the white-bearded prince as he got down from his coach by the mountain lake every morning. On the contrary, the aged Royal Highness would beckon each of us to him and chat to us for a little while, then—every morning the same thing happened—the footman would approach with a box from which Luitpold took chocolate. Each piece was a facsimile taler, impressed with his picture and wrapped in silver paper. He distributed them among us children with a most considerate sense of justice and his royal admonitions, which accompanied his gifts, turned the chocolate talers into something like a medal, an edible order for good behavior. To please a monarch seemed to me the safest aim for my future.

At school, too, I soon found out that my early ambitions were not on the wrong track. Every year the best pupils were called up in the assembly hall and presented with books autographed by Emperor William II in person. For my school was a particularly distinguished one, the "Royal" Wilhelmgymnasium a Hohenzollern foundation in Berlin's fashionable Bellevue Strasse, right next door to the famous Hotel Esplanade.

It was the typical high school of that humanistic pattern which is so utterly opposed to the educational system of the United States and its training in making a living. It gave us the knowledge of a past, aristocratic in spirit and in deeds; it guided us into the heroic world of the Greeks and the Romans, it eventually proved to us that whatever had happened in military and civil history had necessarily to culminate in the genius of a Goethe, wisely counterbalanced by the genius of a Bismarch and their respective contemporary heirs. But school carefully avoided any possible link with practical life. It was beneath the dignity of a royal humanistic institution as well well as beneath the demand of its pupils.

Of all high schools in town ours was the most fashionable one. The pretension of the place led to its nickname of "Patent Boot High School" because it was rumored that its pupils went to school in patent-leather boots. This was somewhat exaggerating the truth. The pupils came from the best circles, many were sons of Government officials, army officers, doctors, and lawyers. In consequence of the relation to the latter two professions there were numerous Jewish pupils and also a few of Jewish extraction who were baptized at birth.

My own class presented a fairly accurate section of an undisturbed and, by the majority of Berlin Jews as well as Gentiles, gladly accepted assimilation.

Our principal himself, with the discipline of an army officer, planted into all of us the belief in the never failing blessing of the combined classical and German culture to such an extent that the latter one seemed to us as immortal and as classical as the periods of Plato and Virgil. It looked always slightly funny—I did not quite catch why—to see our principal with his fierce red Prussian mustache recite the odes of Homer as if he were standing in front of a regiment of very promising recruits of his Majesty the Kaiser.

It was not without an eulogy on the Kaiser's boundless grace that one day in 1911 the Jewish pupils of my school (and simultaneously of all other Berlin schools) were instructed that William II had graciously consented to attend in person the inauguration of the then newly built Synagogue in the Fasanen Strasse. We, the Jewish school children, were supposed to witness the ceremony from the height of the synagogue's balcony. I still remember very well the Kaiser in his splendid uniform of the Cuirassiers, the radiant gala helmet on his head, standing in front of the Altar and looking at the Torah which was shown to him. Whether or not the Kaiser was a philosemite or not so certain as is the fact that he definitely was a good salesman. For the synagogue was outfitted with ties which the Jewish community had bought from the Kaiser's own factory in Cadinen.

Not until the first World War did I learn that the existence of Royalty does not necessarily express itself in splendid functions or in the distribution of friendly gifts or of the orders which all my teachers used to display on their jackets each national holiday. In the second war-winter the snow lay deep in the Charlottenburger Chaussee. Peace time labor was not available. Consequently we schoolboys were ordered to shovel the snow away. Clearing the street was easier than the proper application of the theorem of Pythagoras. We therefore, did it with gusto. Just when we were in full swing a group of officers showed up from the Siegesallee.

Our supervising teacher suddenly shouted, "Attention, boys, here comes the Kaiser!"

The Kaiser walked straight up to us boys. We saw him face to face for once. He really resembled very much our principal. Or was it the other way round?

"It is right that you boys should already be doing your part for the Fatherland," said the Kaiser, apparently refering to the snow-shovelling. We were delighted to find that the Emperor, too, considered Pythagoras of no importance compared with our first war effort.

I was just seventeen when I entered harvesting service. I was sent on the Pomeranian estate of a German Junker, Herr von Keller. He quite earnestly regarded it as sort of a timely experiment to break me in, to change my liking for books into enthusiasm for horse-breeding. When he had visitors from the neighboring estates, I was shown to them. It was always a somewhat medieval scene. The Ritter von Keller presented his "little court Jew." He did not mean to hurt me, and in fact he did not. It just had always been this way on the estates of the Pomeranian Junkers.

My age-group of 1899 was to be sent to the front in October 1918. Already my family mourned its dead and was satisfied to see its wounded get home. I saw my best friend die in a hospital after a grenade had smashed his backbone. He had always been a cheerful fellow, thoroughly Jewish in all his thinking and had volunteered for field service ahead of us all. There he lay paralized with his shattered spine, and died slowly, one out of thousands, for what the Kaiser in the Siegesallee had called "our fatherland."

I was attached to a regiment stationed in the suburbs of Berlin when busses rode through the streets with crowds waving the flags of revolution. It meant the end of the war, it meant to the boys of my class that theirs was the future entirely. For once we had not actively shared in the mistake of the past, we had not lost an essential amount of years through war duties, without ballast we could immediately embark on our chosen careers. This was liberty.

All doors seemed to be thrown open to me, for everybody. The Bohemians of Berlin, versifying, writing songs, editing pa-

(Continued on Page Seven)

Pictures Of The Week:

NEW FACES IN ISRAEL'S NEW GOVERNMENT

THE NEW ISRAEL COALITION GOVERNMENT HOLDS SESSION

In front, to the extreme right: Moshe Shapira; Moshe Dayan; Abba Eban. Premier Ben-Gurion is presiding.

NEW MINISTERS IN ISRAEL VOTE FOR CABINET DISCIPLINE

Among the Ministers voting new faces: on the right: Giora Josephtal; General Dayan. In the center: Abba Eban, former Ambassador to the United Nations.

CANADIAN BISHOP ON ISRAEL

The Finger Of God Is On The Jewish State

THE RESURRECTION OF THE HOLY LAND

By The Most Reverend John C. Cody, D.D., L.L. D. Bishop Of London

(Text of Address Delivered by His Excellency Bishop Cody at the Annual State of Israel Bond Dinner, in London, Ontario).

Today at three different functions in Windsor, Bishop Nelligan of Assumption University has taken my place so that I might have the privilege and joy of speaking to you on this important occasion. I am deeply grateful to him. But most of all am I grateful to you for your invitation. With alacrity have I accepted it for a variety of reasons. First of all, I never lose sight of the fact that all Christians owe an endless debt of gratitude to the Jewish people for having kept alive for so many centuries the belief in the one true God; for having as children of the convenant given the world the divine charter of the ten commandments; for having written and preserved for us so much of the inspired World of God in the Holy Scriptures; for having traced so well the roots of sacred liturgy and for having provided us with so many heroic examples of virtue to guide us across the desert of life towards the promised land of heaven.

Sorrowfully it must be admitted that down through the ages instead of welcoming, occasions to pay our debt of gratitude Christians have all too often heaped indignities and disabilities upon your people; but there is a notably different attitude today, thank God, when for instance we even have congregations of priests and sisters, such as the Fathers and Sisters of Sion obligated by vow to spend their whole lives praying for the Jewish people! Perhaps they have had some humble share in the mysterious present-day resurrection of Israel!

. . . Secondly, I am pleased to be with you to emphasize deservedly this bicentenary of your arrival in Canada where despite tremendous initial difficulties you have contrived pro rata to your numbers to make a greater contribution to our national stature than any other ethnical group. Thirdly, I am glad to offer you commendation for your generous share in sponsoring the Canadian Council of Christians and Jews and the institution of Brotherhood Week so highly praised by successive Canadian Prime Ministers whereby, without sacrifice of principle, we learn to live in a pluralistic society with genuine mutual esteem and co-operation . . .

Finally, there are personal reasons which make this night a particularly happy one for me. My father's name was David—so am I not of the House of David? A good mother taught me to salute the priest, but also the minister and the rabbi for she insisted that every gentleman is worthy of respect and true charity cannot be a one-way street. God bless her and all you good ladies of the Hadassah! Being Irish how can I forget that when the Emerald Isle was striking for her freedom the famous Rabbi Stephen Wise of New York was foremost among those who championed her cause and helped to sell her republican bonds?

Forgive me if I do not detail the countless favors I have received from loyal Jewish friends except to say that when my mother was dying it was a Jewish gentleman who contrived to get me to her bed-side before the angel of death called her away.

My Visit To Israel

Now with great humility I must give you my impressions of Israel, fully cognizant of the dangers which beset anyone who in a short trip tries, even, with the best of good will, to size up the mentality and condition of a whole country which he had never visited before. My impressions are spontaneous because I avoided making a guided tour, the better to form my own opinions. Father McCormick and I took a plane from Rome to Lebanon and motored from Beirut through Syria and Jordan to Jerusalem being accorded everywhere the greatest of courtesy. After visiting the Dead Sea, Jericho, Bethlehem, Gethsemani, Calvary, the Holy Sepulchre and other places of special interest we went to the Moslem Temple and while standing beside the wailing wall offered a fervent prayer for all the Jews of the world.

We crossed from Jordan into Israel without the slightest difficulty. When it was found that a Catholic Bishop had crossed over, a government official was soon at hand to show us some of the chief places of interest. Passing the Valley of Gehennah, we proceeded to ascend Mount Zion wearing the little skull cap and the Jewish pilgrim's button in memory of the millions of Jews slaughtered by the Nazis in World War II. After visiting the Tomb of David, we saw the Christian site of the Cenacle, and also the beautiful Church of the Dormition pock-marked with shell fire but fortunately not seriously damaged. Our next stop was the magnificent Hebrew University opened in 1925 and having now an enrolment of 4000 students including some Catholic priests and sisters. On the Jordan side we had seen from a distance the caves of the Essenes but here at the University we were permitted to view some of the famous Cuumran documents which among other things may throw much interesting new light upon the events of Christian Holy Week. During the tasteful dinner presented to us at a large new modern hotel, the government official was amazingly frank in pointing out som of Israel's laws, such as those pertaining to marriage between a Jew and a Christian, which would need to be amended in order to do full justice to all concerned; but he assured us that Prime Minister David Ben-Gurion was determined once he had a sufficient majority in the Knesseth (Parliament) to remove defects caused by various extremists. Ben-Gurion also hoped to institute a type of representation similar to our Canadian constituency where each member represents not just a party but a given territory.

Though thoroughly democratic, Israel suffers somewhat from parliamentary fragmentation. When one considers the desperate initial difficulties which Israel had to face, the fact that most of her citizens were penniless refugees from 70 different language-groups taking up residence in a country surrounded by powerful enemies and whose economy was in a run-down condition, one is bound to exclaim: "digitus Dei est hic" i.e. "the finger of God is here" as he views the Israel of today. There is no room for idlers or slackers. Everyone must take his responsibilities seriously. Some who bounced in with joy, bounced out again at the first opportunity unable or unwilling to stand the general arduous pace.

Military service for both men and women has been ably capitalized upon to improve the nation's physical resources and to make Israel for its size the toughest and best-disciplined power in the Middle East. Young ladies wishing to get married are exempt from military service. There is no sign of artificial birth control in Israel: what Onan did is still rightly considered a detestable thing (Gen., XXXVIII: 9, 10).

Aided by about 100,000 immigrants per annum, Israel's population since 1948 has all but tripled, being now 1,800,000 Jews, 160,000 Moslems, 20,000 Druze and 40,000 Christians. Life expectancy is about the same as in the United States or Canada, while infant mortality has fallen from 52 per thousand in 1948 to 30 per thousand today.

As we left Jerusalem by car, we noted the road strewn with old, abondoned guns, mute evidence of the fierce struggle which led up to the present modus vivendi between the Jews and the Arabs. What impressed us most, however, were the Herculean efforts to bring the country-side back into productivity. When I was approaching Jerusalem from the Jordan side, I recall the seemingly endless miles of wasteland and asked my Arab-Christian guide: "How could the Bible ever have called this country a land flowing with milk and honey?" To which he replied firstly that compared with the utter desolation of the Arabian desert it was comparatively a paradise; and secondly that Palestine was then in immeasurably better condition that when late endless wars had ruined the vineyards and gardens of the industrious country folk.

Israel has eagerly taken up the challenge to make even the deserts bloom again and, with the aid of its children of the diaspora and using the scientific discoveries of this wonder age, will assuredly win the battle of restoration and conceivably bring the country to a higher level than ever before. . . Within the past ten years, for instance, more than eleven million trees have been planted which in due course will have a tremendous effect on the climate of the area. Outsiders laughed at the Jewish hopes of making the Negev desert produce but over one-third has already been reclaimed successfully. Laughter has given way to amazement. In 1948 there were 290 agricultural settlements; today there are more than 760. In 1948 there were 412,500 acres under cultivation; today there are more than 1,000,000. In 1948 there were 72,500 acres under irrigation; today the figure has quadrupled to more than 275,000 acres. Who says the Jewish people cannot be successful farmers! The Jewish people can lead in any line of endeavor to which they care to devote their exceptional talents and determination.

After visiting Ein Kerem, birth-place of St. John the Baptist, we motored to Tel Aviv, not a beautiful but a bustling metropolis surrounded by immense new housing projects. Our hotel on the outskirts was well-equipped and about the last word in courteous, efficient service. I remember making mental note of the wonderful towels, the best I have ever come across anywhere. About two years ago Helena Rubinstein opened an up-to-date Art Gallery in Tel Aviv. With an amiable chauffeur who asked as many questions as we did, we visited among other places Caesarea, Nazareth, Cana, the Horns of Hattin where Saladin in 1187 broke the power of the crusaders, the Sea of Galilee on the shores of which we ate some of the descendants of the fish the apostles used to net; Magdala which gave its name to Mary Magdalene, and at the end of the lake the ruins of the ancient Synagogue of Capharnaum; the Mount of the Beatitudes . . . It was on this journey that we made contact with some of the settlements of Arabs in Israel and noted with satisfaction that they gave every evidence of being well treated.

The number of Jewish children receiving elementary education in Isreal has risen from 98,000 in 1948 to nearly 400,000 in 1958. In the same period, Arab children attending school increased: the boys from 65% to 90%, and the girls from 15% to 50%. Nevertheless the greatest single problem of Israel is still how to make adequate compensation to the Arab families who were dispossessed of their homes during the war. As far as the Holy Places are concerned, with the lessening of tensions I do not despair of both Jordan and Israel finding a way to guarantee permanently full liberty of access for pilgrims of all persuasions perhaps through the good offices of the United Nations. The custody of Christian Holy Places is usually in charge of the Franciscans who for centuries have performed this task, losing some 70 of their number by violent death.

Summary

Let me now rapidly sum up the reasons why you should generously provide the material means for the peaceful progress of Israel:-

(1) Love your religious traditions and ours: Every nation has a providential vocation but none stands out so clearly and with such vital importance as yours. God Himself has made you a unique people and whether you be orthodox, reform or conservative Jews, or even one of the many unchurched, it should be a labor of love, without detriment to God's children of other persuasions, to play your part in maintaining the spiritual foundations without which the human race cannot endure.

(2) Love of your homeland: Originally it was assigned to you by God Himself and wherever you were scattered your hearts seemed always to return there as the Royal Psalmist records how certain exiles were so sad they could not be coaxed to play their harps but hung them on the willow trees. Down through the ages you had much to suffer and much to repent of on Yom Kippur, but your sufferings seemed to reach a climax in World War II when so many millions of innocent people were insulted, robbed, tortured and put to death: 4,000,000 in Poland alone. You were convinced and it would not be easy to prove you wrong, that you were entitled to one spot on earth where you could live your life in dignity and freedom wearing no cruel badge of dishonor. Perhaps the beloved homeland does not need your presence but it does need your help for without it brave little Israel would soon become yet another ghetto for your kith and kin, perhaps the saddest one of all.

(3) Love of Your Arab Brethren: I love the Arabs just as much as I love the Jews and am just as sensitive to their sufferings. They are Semites, they are your blood brothers. You must help Israel to make superabundant reparation for whatever harm they have suffered at her hands. This being accomplished I can envisage the new methods of agriculture, the techniques of reforestation, commercial know-how and fraternal encouragement proving in the end a tremendous boon for the Arabs both within and outside of Israel's borders.

(4) A Bulwark against Communism: As atheistic communism is notorious for its ability to fish in troubled waters,, and life for the new settlers in Israel was so rugged, to say the least, many felt the new state might fall a prey to communism. Thanks to your help, Israel has fought off this terrible challenge. Only 2% of the population is red or pink and the party which once held three seats in parliament now holds but one.

In 1948 Israel's exports were valued at $37,000,000; in 1958 they had increased almost sixfold. As long as you help her, Israel will be one of the free world's bastions against the scourge of communism.

(5) A Unique cultural center: Some speak as if Einstein was the only outstanding Jewish scholar. I shall not weary you by attempting to run the gamut but I must observe that Israel lies at the cross-roads of so many civilizations that it offers archaeological treasurers beyond compare and should be one of the world's greatest centers of culture. The educational progress already accomplished is something every Jew can be proud of; but education and research is very costly so that Israel must for many years look to you for generous support.

(6) Help them to help themselves: You are not asked to subsidize laziness, your investments have to date been spent with almost incredible good judgment and the results have been little short of phenomenal. The reputation of world Jewry is certainly at stake. You cannot lift your heads unless you help Israel to help herself.

What more can I say except: let me buy a Bond too!

THE CANADIAN JEWISH NEWS

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Dorothy C. Nurenberger, Publisher
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The Swastikas And The Citizen

Education to responsibility in a democracy means, first and last, that a citizen of a free country should be taught to turn to the law enforcing agencies when the law or the legality are affected. Man, in an orderly society, does not take the law in his own hands. He demands, and is entitled to get, all assistance f rom the proper authorities in the prevention of trouble and in the defence of law and order.

Some of our best friends are speaking recently of the necessity to organize vigilante groups around Jewish institutions, threatened or potentially endangered by the last outbreak of anti-Semitic hooliganism. We do believe that every preventive measure is in order. Also, we are convinced of the necessity of a thorough investigation of all incidents, of swastika daubing in this city and elsewhere.

However, the task belongs to the police and to the authority elected by our free people. Those responsible for detecting the guilty should and must find them. But it is their task, not the province of the individual citizen.

When people take the law into their own hands, they are creating chaos and anarchy. Only under a regime of tyranny and oppression is the individual "police action" by a citizen a divine command. Thank God, we are living in a free country where the police functions properly. Therefore we do not believe that anyone should take the law into his own hands. Such action can only aggravate the conditions and create unnecessary disturbances.

We are confident that our police authorities will deal effectively with the situation. Before anything serious happens, they will search and discover the maniacs, crackpots, and would-be Nazi agitators in our area. For in this situation too, "an ounce of prevention is worth a pound of cure."

Our Educational Front

Sunday Toronto Jewry will mark the anniversary of two important educational institutions of our community.

The Eitz Chaim schools and the M'ril Graubart Yeshiva have both inscribed glorious pages in the history of our Jewish education. Very often such vital instruments in the battle for Jewish survival as Yeshivot and Day Schools escape our attention, while minor manifestations of our community endeavor reach prominence and fame.

It should be repeated, time and again, that the basis, the very foundation of every Jewish community determined to exist and flourish, is Jewish education,—complete, integral Jewish education.

The Jewish people, the historic people of Israel, has survived persecution and calamities only when the Jew remained conscious of his spiritual heritage. Judaism will always remain a faith of the spirit; and the Jewish people will always be a community linked together by the bonds of the eternal Torah. There may be different interpretations of the ways and means to safeguard our Jewishness. However, no one will dispute the basic fact that the definition of Saadyah, „Our people are a people only because of the Torah", remains valid till the end of time.

As long as the Jewish people will continue to sense this historic mission and will labour for its fulfillment, the dark forces which rise and fall in every generation will not be able to affect us. Their tides and ebbs remain irrelevant when they touch the rock of our spiritual existence.

Thus it is appropriate to honour and to record every attempt to make our people more conscious of its spiritual grandeur. Thus we salute Eitz Chaim on the occasion of its anniversary.

The British Become Impatient

Lodon has recently shown the Germans,—East and West,—that it takes seriously both the open Nazi-revolt and the new Bonn policy vis-a-vis the summit.

London has not forgotten the Blitz Nor is it ready to allow a rebirth of Hitlerism. British diplomatic sources openly stated this week that if Chancellor Adenauer does not like their policy, "he can lump it."

The use of this highly undiplomatic phrase by normally punctilious sources reflected the Foreign Office's irritawith the West German leader's latest statements on Berlin. The British believe it is part of a continuing effort to impose a veto on Western policy at the summit conference with the Soviet Union in May.

Simultaneously, the Daily Telegraph, which reflects Prime Minister Macmillan's policies, has sharply criticized the Bonn wait-and-see attitude towards the rebirth of Nazism.

Says the DAILY TELEGRAPH:

"Unhappily neither anti-semitism nor the theories on which Nazism was based are confined to one country. The analogies, however, between our own history and Hitler's which some apologists have tentatively advanced are not valid. Tyranny is one thing—genocide is quite another. How important it is that all the murderous legacies of the past should be stamped on in Germany needs no emphasis. From Berlin itself has come criticism of the Bonn Government for being less vigilant than it might have been. It is not, however, only in dealing with outbreaks like those of the past few days that the German Government can show its determination."

Thank You!

We wish to thank all friends of THE CANADIAN JEWISH NEWS for the warm reception accorded the first two issues of our newsweekly. It would be impossible to acknowledge, or even to mention, the hundreds of letters of praise and encouragement received by us.

We are not as satisfied with the results of our efforts as are most of the readers. Of course, despite all modesty, we agree with the general expression of the public that THE CANADIAN JEWISH NEWS is something new, unique in the annals of Jewish journalism, and journalism in general, in this country. However, we are determined to truly deserve the warmth and the encouragement expressed by our readers.

As the weeks go by, THE CANADIAN JEWISH NEWS will become better and better: more informative in its news coverage; more original in its literary columns; more penetrating in its comments.

We shall endeavour to publish, in subsequent issues, at least some excerpts from important letters. We appreciate the words of praise, but we shall welcome all expressions of constructive criticism.

A newspaper does not belong to its publishers and editors. It is actually the property of the reader. Thus, we hope to continue to deserve the confidence of the Jewish public in this Province.

A PROBLEM FOR THE ESKIMO

Now, if we only could get somewhere a couple of Jews . . .
(HABOKER, TEL AVIV)

EXCERPTS FROM LETTERS TO THE EDITOR

The Readers' Platform

From Secretary To The Prime Minister

". . . He has asked me to thank you most sincerely . . ."

From His Worship The Mayor Of Toronto

". . . I not only congratulate you on the publication, but wish you every success in the new venture . . ."

". . . I think that the use of plain block type in the titles and headlines is very impressive and that the subject matter is printed in very readable type . . ."

. . . NATHAN PHILIPS, Mayor

From The Editor Of The Jewish Chronicle, London, England

". . . I congratulate you and wish you success and good fortune . . ."

The Jewish Chronicle, London, England.
J. Maleh, editor.

". . . Best wishes . . ."

Bernard Figler, National executive director,

Jewish National Fund Of Canada

Our best wishes for your success . . .

ALEX MOGELONSKY,

Canadian Friends of Hebrew University

. . . I suggest you list each week one or two books from volumes available in the Toronto Jewish Library . . .

John McGrail, Toronto

Congratulations and best wishes . . .

Haifa Chapter, Mizrachi Women Of Toronto

We Must Combat Forces Of Separatism

BY DR. EMANUEL NEUMANN

One of the three major tasks of the Zionist Movement, as formulated in the official program of the World Zionist Organization, is to foster the unity of the Jewish people. This, our Movement has endeavored to do, since its inception under the leadership of the immortal Theodor Herzl. Today, since the rise of the State of Israel, this plank of the Zionist platform has become more significant than ever before.

We of the Zionist Organization of America, have through the years proclaimed our firm resolve to maintain and foster the integral unity of the world-wide Jewish people, based upon our millennial history, our common faith, our spiritual and cultural legacies.

This principle has far reaching implications, especially in our relations with Israel, which was established not merely as a haven or refuge for the oppressed, but as the vitalizing center of Jewish life, the focus of our spiritual and cultural revival as a people. Between the Jews of Israel and the far-flung Diaspora, must be established a relationship of mutual obligations and reciprocal influence.

As Israel must claim the support of the Diaspora to the highest degree and must profoundly influence the further development of Jewish life throughout the world, so the Diaspora must not only continue to give that support in unstinted measure, but must make its moral, intellectual and cultural contributions to the shaping of a new Jewish society in the land of Israel. In one word,it must be a true partnership, with mutual interaction and reciprocal influence, so that we remain true to Herzl's impassioned slogan: "One people."

We must resolutely combat centrifugal forces of separatism and creeping isolationism among our far-flung communities, whether in Israel or the Diaspora—and there are signs of such tendencies both there and here. Not philanthropy, not a relationship of donor and recipient is what we call for, but common responsibility to a common cause, and a common allegience to the superior dictates of our common Jewish destiny.

The World Zionist Movement is a concrete embodiment of this ideal. It is a most powerful and effective instrumentality for the unity of our people. We of the Zionist Organization of America, are also associated through our World Confederation of General Zionists with like-minded organizations existing throughout the world—in Israel, as well as in the Diaspora. We cannot accept but we reject the anti-Zionist notion that we must sever our ties with fellow-Zionists in Israel because they are Israelis. On the contrary, we are proud to be associated with these pioneers and builders of the new Zion, within the framework of the Zionist Movement. They and we are brothers and partners in the great Zionist adventure.

* * *

Only eleven years have passed (since the establishment of the State of Israel) and already we note the danger, the widening gulf, the chasm arising between the new generation of Israeli youth and the Jews of the Diaspora. Th difference is not merely one of degree, but a difference in kind. For the first time in two thousand years there is a Jewish youth, living not as a minority amidst a non-Jewish majority, but as a dominant majority in his own land, under conditions of national freedom and independence. He does not know the galut, the Diaspora—and what he does know of it seems to arouse not sympathy but aversion. It is not trifling but symptomatic that so many Israeli students in this and other foreign countries, display little sense of identification with the Jewish community, but on the contrary, appear to dissociate themselves—for whatever reason—from their fellow-Jews. And these are, for the most part, the children of Diaspora Jews only one generation removed from galut. What will their grandchildren be like; and what common language will our grandchildren have with them?

Unfortunately, even the religious bond does not appear to be adequate, what with the welter of Jewish "denominations" in the Diaspora, with their wide divergencies of attitudes even toward Israel—and the fact that a large proportion of Israelis are quite non-religious in the Diaspora sense of the term; and some of the sabras visiting America, feel almost as strange in the synagogue with its ritual, as they would feel in a church.

Is there not also the danger that if Israel and the Diaspora drift apart, as they may, morally, cultarally, intellectually—if the Diaspora does not move in Israel's orbit, or if Israel slips out of the orbit of world Jewry—such an Israel, without a close and organic association with the far-flung Diaspora-Jewry living in many civilizations—may if it not ultimately sink into the position of a small Levantine state with narrow horizons and influenced increasingly by the life and outlook of the millions of the Arab world on its geographical periphery? The one answer which has been offered to these and kindred problems is summed up in one word "partnership." This idea has been repeatedly projected with great emphasis, by the resident of the World Zionist Organization and other spokesmen in various forms, on many occasions. To cite one brief but typical quotation from a speech by Dr. Nahum Goldmann: "Both Israel and the Diaspora must be convinced—this is the sine qua non—that without a true partnership there is a dim future for Israel and no future at all for the Jewish people outside of Israel. To concretize this consciousness both the Diaspora and Israel have to readjust their attitude. Diaspora Jewry must have the courage to proclaim and defend its relationship of Partnership and responsibility vis-a-vis Israel. It must overcome the conscious of subconscious fear of so-called double loyalty." Actually all this is implied in the Zionist program. The First Zionist Congress, after the establishment of the State, which met in Jerusalem in 1951, defined the threefold tasks of the Zionist Movement: to strengthen and consolidate the State of Israel; to promote and provide for the great ingathering, Kibbutz Galuyot; and finally, "to foster the unity of the Jewish people."

"The unity of the Jewish people" is only a phrase, but it represents a tremendous principle with far reaching consequences — and we have hardly begun to re-examine its practical implications. Those of us who adhere to the idea of Integral Zionism, believe and maintain that the relationship between Israel and the Diaspora cannot be a one-way affair; that it must be based upon mutuality of obligations and reciprocal influence. It grows out of two fundamental premises; (1) that whatever happens in Israel, what Israel does or leaves undone, must inevitably affect the Jews of the Diaspora; 2) what we in the Diaspora do or leave undone in relation to Israel, must likewise affect Israel's life and future. We are all caught up and bound together in a common destiny. In Herzl's impassioned words: "We are a people—one people" and the world so regards us whether it is admitted, expressed or even denied.

* * *

We are not so "Israel-minded" as to negate the validity or prospects of Jewish life in the Diaspora. On the contrary, we welcome every effort to strengthen and develop Jewish life in the United States and are determined to give such efforts our ardent support and fullest assistance.

This attitude derives from our conception of Integral Zionism which views Jewish life, both in Israel and the Diaspora, as one organic whole. Thus, we are heartened by reports of the building of new synagogues and synagogue centers, and the growth of synagogue affiliation. But we must also note a certain trend which is increasingly disturbing in its implications.

Broadly speaking, the synagogue has been a major ally of American Zionism for many years; and many Rabbis, its leading protagonists and spokesman. But in recent years since the establishment of the State of Israel, we sense a certain withdrawal from Zionism, and a tendency to treat the synagogue as all-sufficient and almost an end unto itself. In extreme cases it takes the form of enjoining the membership to concentrate all their efforts and resources on the synagogue, to the virtual exclusion of the wider and more general aspects of Jewish endeavor. In some cases the unwholesome and un-Jewish attitude is fostered that mere affiliation and support of the synagoue spells salvation. Most disturbing of all, is the fact that such a trend is making itself felt in some higher echelons of Rabbinical hierarchies.

As I have indicated, American Zionism owes much of its success to the synagogue and the rabbinate. It could not have triumphed as it did, without such active and dedicated support. But it is also true that the synagogue owes an equal debt to Zionism. The quickening of Jewish life and the deepening of Jewish loyalty, resulting from the triumph of Zionism and the rise of Israel, have brought thousands back into the Jewish fold and into the synagogue. Zionist sentiment has overflowed into renewed dedication to Judaism; but conversely: for the synagogue to neglect the Zionist idea and reject the Zionist Movement, is to drain it of a great life-giving force, without which it will languish.

If there are religious leaders who dream of a pattern of organized Jewish life modeled after non-Jewish patterns, they must be warned! Judaism is not a church: it cannot be reduced to ecclesiasticism. The synagogue will prosper and hold our youth only if it identifies itself with the great, constructive and dramatic movements which sweep through the Jewish world, from time to time, with irresistible force. In this epoch it is Zionism in its broadest aspects and widest implications.

Of late the Government of Israel has been exploring ways and means of attracting private investment capital on a much larger scale than in the past. They are to be congratulated—especially those Israeli leaders who have been life-long Socialists, but realize that the inexorable practical needs of the State must take precedence over ideology.

The point has been reached when the further development of Israel and its economic independence cannot be achieved without a great influx of capital from abroad—not only in the form of contributions, subsidies and loans—but permanent investment capital from private sources. It must be admitted that such a potential flow of capital was impeded in past years by the absence of what is commonly termed an "investment climate." Many would-be-investors eager to make constructive contributions to the upibulding of the State were deterred by prevailing policies and procedures affecting the economic structure, and the widespread impresison that private enterprise was tolerated rather than encouraged.

Such inhibiting misgivings can be finally dissipated if the Government of Israel were to adopt unreservedly new economic policies similiar to those pursued by other countries in the early stages of development. Our own government, in pursuance of economic aid-programs abroad, has adopted a definite policy of encouraging private enterprise and is attempting to do so in Israel. This is all to the good; but apart from funds from governmental sources, there is a vast reservoir of capital to be tapped for Israel's development in the United States and other countries which is not exploitive, but constructive and beneficial—provided suitable conditions are created. For anyone to decry such advice repeatedly offered from the friendlist sources as unwarranted intervention in Israel's domestic affairs, is sheer nonsense or worse. It is profound and sincere concern for Israel's future that prompts such observations.

The Avenger Will Come

BY CHAIM NACHMAN BIALIK

I know, on a night overcast, like a star my light will die suddenly. And not a star will know where I am laid.
Nevertheless: My wrath will smoke on after me as the lips of a volcano smoulder after the fire is dead
To survive among you as long as the crash of the spheres,
And the rumble of angry Oceanus.

Oh, that all your great anguish might be treasured
For all time in the huge lap of this world!
Might the deserts of sky and the deserts of fiield
be watered of it,—Stars and grasses!
Might it live among them; quicken them; grow
old and be born with them;
Iike them wither; only, returning, to flower once
again,—in them.
And, nameless and shapeless, and without native
land,
Might it stand to the last generation, witness of
your oppression,
And then, mute and wordless, shriek unto hell and
to heaven
And hold off the world's redemption!

And if it should come to pass at the end of days,
and a sun of deceit
Shine down on the graves of your murdered dead,
While the false standard, with YOUR blood encrusted
Waving above the heads of your butchers
Brazens the face of the sky,—
And, hewn on the flag, the forged seal of the Lord
Sticks out the eye of the sun,—
While the prance of the haughty led and the false
festival blare
Shakes your sanctified bones in their graves,—

THEN will the sheen of the horizon waver, and
your sufferings gather black,
THEN will the sun turn the hue of your innocent
blood,
Cain's sigh on the forehead of the world, and a
sign of the fall
Of the broken seed of the Lord.
And, star unto star will shudder; Lo, the enormous lie!
Lo, the agony.
And THEN will the AVENGER, heart-stricken,
arise
And, roaring, start forth with the terrible sword.

(Translated by J. Sloan)

— THE WOMAN AND THE HOME —

Canadian Panorama

BY MORDECAI HIRSHENSON

The Impact Of Holy Blossom

Toronto's senior Reform Temple - the Holy Blossom Synagogue - has marked its hundredth anniversary by publishing a 204-page volume which does credit to the Temple, to its editor, Dr. Albert Rose, and the publishers, the University of Toronto Press. Though three years late in appearing - the centenary was in 1956-1957 - it is a book worth the waiting period.

Entitled "A People And Its Faith — Essays on Jews and Reform Judaism", the book tries to encompass the field of Toronto's Jewish history, intergroup relations in Canada, the "social gospel" conscience of Holy Blossom's record of social protest, and the functions and purposes of a synagogue in Jewish life today. Among the contributors are Professor Emil Fackenheim of the philosophy department in the University of Toronto (himself an ordained Liberal rabbi), Canadian historian Gerald Craig, sociologist John Seeley, Rabbi Ferdinand Isserman, Ben Kayfetz of the Canadian Jewish Congress, and Professor Albert Rose. Many Ontarians now in their forties or older remember the history texts of George A. Wrong prescribed for use in the public and high schools. His grandson, Dennis Wrong, contributes a chapter to the volume dealing with Jewish - Gentile relations in Ontario.

Dr. Albert Rose's chapter entitled "The Price of Freedom" is an account of the pulpit (and pew) of Holy Blossom as a leader in social protest and community reforms. It strings together the bold (and successful) complaints by Edmond Scheuer and Rabbi Lazarus which blocked the intrusion of religious instruction into Toronto's public schools in 1897, the pungent attack in 1911 by Rabbi Solomon Jacobs on the Presbyterian Church which that year had erected a building on Elizabeth and Edward Streets to convert to its faith the Jewish residents of what was then "The Ward" (the building is now a factory for uniforms and regalia), the social crusades (if this word may be used in a Jewish context) of its rabbis of the 1920's and 1930's - the Brickners, Issermans and Eisendraths.

Ferdinand Isserman's essay is a defense of the type of Reform once familiar in most temples - devoid of ceremony with a body of belief equally bereft of reference to Zion or Jewish peoplehood - a purely intellectual creed. Jacob Weinstein offers the opposite trend: a reform Judaism with its roots sunk somewhat deeper in the Jewish historic tradition of peoplehood and faith combined.

Ben Kayfetz' chapter touches on the ups and downs of Toronto Jewry's development both inside and outside of Holy Blossom. He refers to the little known HEREM once cast by Rabbi Gordon upon the Peretz School radicals, the ETZ HAYIM Talmud Torah's former disdain of the blackboard as a new-fangled innovation and the 1934 type of "leftism" of the now very moderate Left Poale Zion.

There is one note that might be considered condescending by some. In Sidney Schipper's article the thesis he presents is to say the least, debatable. He states that community work in Toronto Jewry has generally been on the basis of a partnership or friendly rivalry between men and women who are members of either Holy Blossom or Goel Tzedec (now Beth Tzedec). This is because when Goel Tzedec was established shortly after 1880 it received an infusion of members who left Holy Blossom because they disapproved of certain of its reforming tendencies. However, these "seceders" according to Mr. Schipper brought with them into Goel Tzedec the liberal values of association and ordered social life "in friendly cooperation with Jews and non-Jews" that they had acquired in Holy Blossom; this process so prevalent and accepted in Toronto Jewry today is a result paradoxically enough of this "anti-reform" group who joined Goel Tzedec in the 1880's. Schipper's thesis that otherwise "an inward-looking non-English speaking congregation might have been maintained in Goel Tzedec which would have persisted in a manner typical of self-conscious immigrants" - to say the least it would be difficult to substantiate.

The book is a noteworthy achievement for a Canadian Jewish congregation and on the whole maintains a high level of discussion and interpretation.

ARE PLANNING FULL GIRLS HIGH SCHOOL

Orthodox Jewish Women Of Ontario To Hold Convention Here, January 27

Some thirty-six years ago, a few women met and organized what is now known as Women's branch of the UOJCA. Their purpose was to form a close bond between all orthodox JEWISH women and orthodox JEWISH organizations in order to serve the following aims:

1. To spread throughout the land the knowledge necessary for the understanding and practice of orthodox JUDIASM.

2. To imbue our young people with the spirit of Torah Judaism, blending the traditional with the modern.

3. To unite all orthodox Jewish women and their respective organizations into one strong homogeneous group.

4. To organize new sisterhoods wherever and whenever the need may arise.

5. To arouse the individual Jewess to her outstanding role in the home and in the Jewish and civic communities.

Created By A Few

The founders of the Women's branch of the Union of Orthodox Jewish Congregations of America were Mesdames: Joseph Mayer Asher, Harry Fischel, Isidor Freedman, Herbert S. Goldstein, Moses Hyamson and Philip Klein. The first meeting was held at the Jewish Centre, New York City, on April 18, 1923. Mrs. Philip Klein was elected acting president. Because of these dedicated few women and many years of hard work, we find great progress in the field of Kashruth, education, etc.

Since then, the women's branch UOJCA is holding a convention every year. When some of the Toronto delegates attended the convention at the Breakers Hotel in Atlantic City, New Jersey, in November of 1958, they felt the need for a chapter to unite all the Ontario orthodox Jewish sisterhoods. While at the convention, a few ladies, namely Mesdames David Ochs, Jack Ross, Saul Sigler, Ted Waldman, Israel Weinberg and Maurice Weinstock, approach some of the officers who directed them to Mrs. Max Perman, chapter and region organizer.

As a result, at a conference held on May 20, 1959, at Shaarei Shomayim congregation, Toronto, Ontario chapter was organized.

A great number of ladies, representing several sisterhoods in and around Toronto, attended this conference, of which only 5 sisterhoods had formerly been affiliated with Women's branch, UOJCA. Today there are nine affiliated sisterhoods with many more interested in the organization, who will probably become affiliated at the forthcoming conference.

The officers of this chapter are: Mrs. Saul Sigler, president; Mesdames Maurice Weinberg and Max Neuburger, vice presidents; Mrs. M. Polter, recording secretary; Mrs. Jack Ross, treasurer; Mrs. Sol Edell, membership chairman, mesdames Harry Botnick and Max Neuburger, publicity chairman.

KASHRUT IMPORTANT

The theme of the forthcoming conference will be "Kashruth and the Development of Kosher Products in Canada."

One has just to look about while shopping and they will find many union products on the shelves.

The Union stands for Orthodox Union, official symbol for Kosher products under the supervision of the Union of Orthodox Congregations of America.

Of course a number of these products are imported and sometimes difficult to obtain. Then, too, in some cases the prices are prohibitive. It is incumbent upon all the jewish housewives to demand that the manufacturers and distributors

(Continued on page eight)

An Easy World

By RUTHIE

Many a time, when I complain about some chore or other, my dear mother, may she live and be well, says, "What again? You should have seen what I had to do when I was your age!"

We are awakened at seven in the morning by a cheery note from a pastel-hued radio alarm clock. Or even if it's the baby's wail, life is ever so much easier. We grab a prepared baby's bottle of milk from the refrigerator, place it into a warmer, plug the cord into an outlet, and presto, Junior has his nourishment. After the little one is burped and diapered, we feel we have earned another cat-nap. No sooner do we snuggle down deep amongst the blankets, we are fast asleep.

At nine o'clock we are again jolted from our slumber by the excruciating blast of a siren,—rather,—baby's cries. We get out of bed with a jolt, noting the sun streaming through the blinds, and we wonder how many things can be accomplished within the next hour.

Our sojourn from bedroom to kitchen leaves us completely limp. After all, we're not really awake till we've had that strong cup of coffee! But that has to wait in favor of supplicating Junior. For someone that size, his lungs are certainly powerful!

We wade through the trail of breakfast dishes daddy left (the dear took his own breakfast), seeking the proper utensil in which to cook our darling's cereal.

Cook ? ? ? You should hear my mother on the subject. What do we do anyway, We boil a cup of water (some work), stir in three tablespoonsful of cream of wheat or what—have—you, throw in a lump of butter,—theres' baby's breakfast. Now in her day, breakfast began the night before when she had to leave a pot of barley steaming all night so that it could be palatable next morning. Ugh!

Later, we hurriedly accumulate the spoiled diapers. Today is pick-up day. Our diaper service will remove the can of used diapers and in its stead leave a sweet-smelling, sterilized batch of freshly ironed ones. What a job to assort them, though!

Assort them? Mother will tell you that every day she had to boil kettles of water and do her own dirty work. One kettle of boiled water was for soaking these awful necessities; another to stir them with a long, wooden stick; another to sterilize them; still another to rinse them. This went on for longer than she cared to remember. Oh. well!

Thoroughly exhausted (more from the stories than our work, we nevertheless decide that our little NACHES must have his airing.

If we are cliff dwellers (excuse me, apartment dwellers), we have to walk five blocks to the park. What a nuisance! If we live in our own home—even that's work. Every two minutes we have to check to make sure no stray dog, cat, or child is closer than six feet from the carriage.

"What would you do if you had to raise five children, like me?" we hear.

Lunch time comes. We open up a jar each of creamed chicken, spinach, potatoes; toss the stuff into the compartments of a hot-plate; wait a minute. Presto! Baby's lunch is ready.

Shame on us! When we were babies, chicken was carefully boned and shredded, potatoes were boiled for an hour and then put through a sieve twice, spinach wasn't heard of. As a matter of fact, who thought of using jars of food in the first place? Mother cleaned, kashered, and cooked a whole chicken so that her little SHAFFLE could spill a bowl of fresh noodle soup with the FLIEGELE.

After lunch is nap time. We are grateful for the hour when we are sound asleep while Junior tears apart the mattress.

"How lucky", we hear from our revered parent, "for you to have household help." "I waited for nap-time to be able to do some chores, such as,—wash the windows, change the bedding, iron the weekly wash, or bake."

The late afternoon is devoted to preparing a roast for dinner and picking up all of baby's toys. By the time daddy comes home, we are thoroughly pooped!

— Recipe Of The Week —

The variety of cookies found in a Jewish home reflects the long history and international background of our people.

There are the traditional sweets for the holidays, some of which, like Hamantaschen, are a historic part of the festival. Others originated in the many lands in which the Jewish people lived, but through the generations became part of their own tradition. The cookies generally popular today are eagerly tried by Jewish cooks, and are served as frequently as the older ones.

To prepare cookies for PARVE use, our grandmothers used salad oil, which they called "sweet oil." Since salad oil produces the texture of certain traditional cookies, it is advisable that it still be used as the shortening for them. For the rich and delicate milchig cookies in which they took such pride, our grandmothers used only the finest, unsalted butter. These cookies require the same shortening today. For all others, however, lightly salted butter, vegetable shortening, or margarine are equally good. In fact, when margarine is used in baking, it is usually indistinguishable from butter.

When baking cookies, always use a very shiny baking tin to keep the bottoms from becoming too brown. Place the tin on the center rack of the oven for even baking, or if two tins are being used at once, switch them from one rack to the other when the cookies are half-baked. Watch cookies carefully during the last few minutes of baking, lest they become too brown. Cool on racks.

HUNGARIAN SOUR CREAM COOKIES

- ½ lb. very cold unsalted butter
- 2 egg yolks
- ½ pint very thick sour cream
- 1 tablespoon sifted confectioner's sugar
- 1 tablespoon vinegar
- 2 cups sifted all purpose flour
- 2 teaspoons double-acting baking powder
- ½ teaspoon salt
- 1 cup finely ground nut meats
- ¼ cup sugar

With a sharp knife shave the butter into very thin flakes. Divide into 3 equal parts, and keep cold. Beat the egg yolks until light and thick, and blend in the sour cream, confectioners' sugar, and vinegar. Commercial sour cream may be used, but be sure it is not watery. Sift together the flour, baking powder and salt, and add to the batter. Mix to a smooth dough and roll out 1/2 inch thick on a floured board. Spread 1 part of the butter flakes evenly over half the dough, cover with the other half, and roll out ½ inch thick. Repeat with the 2 remaining parts of the butter Roll out, fold the dough into thirds, then in half. Wrap in waxed paper, and chill for several hours. Roll out again ½ inch thick, fold into thirds, then in half, and wrap and chill overnight. Now roll out into a rectangle ¼ inch thick Mix the nuts and sugar together and spread over half the dough. Cover with the other half of the dough, and press lightly together with a rolling pin. Cut into 1x2 inch bars and place on a greased cookie tin. Chill 15 minutes. Put on the middle rack of an oven heated to 400 degrees F., and bake about 12 minutes, until a rich brown. The cookies will puff up like a puff paste. They are very rich, and are excellent for parties and teas. This makes about 50.

— Social And Personal —

Sunday Anniversary Dinner of Eitz Chaim At Viewmount

The joint anniversaries of Toronto's Eitz Chaim schools and of the M'ril Graubart Yeshiva will be celebrated this coming Sunday, January 17th, at the auditorium of the Torah Emeth Jewish Centre, Viewmount Avenue.

Guest speaker at the banquet will be famous alumnus of the Yeshiva, Dr. Norman E. Frimer, the present regional director of Bnei Brith Hillel Foundation in New York City.

Dr. Frimer is prominent as a Zionist leader on the American scene. He is also a well-known asorator and active proponent of Torah education.

All leading personalities of our Jewish community expected at the dinner this Sunday evening.

Co-chairmen of the dinner are: Chil Elbaum, Abe Bleeman; Marcus Nussbaum. Co-conveners are: Sidney Wolf and Sam Marcus.

Mr. Max Tanenbaum is treasurer. Messrs. Ben Wortsman and Max Rubenstein are serving as honorary co-chairmen.

Brotherhood At Shaarei Shomayim

Shaarei Tefillah Brotherhood will be the guest of the Shaarei Shomayim Brotherhood Breakfast Club at a meeting to be held on Sunday morning, January 17th in the Social Hall, 840 St. Clair Avenue West.

Guest speaker will be Rabbi William Herskowitz of the Shaarei Tefillah Synagogue.

Graduation, Feb 28th

The annual graduation of the Association Talmud Torahs will take place on Sunday, February 28th (Rosh Hodesh Adar) at the school auditorium, 3630 Bathurst Street.

Guest speaker of this, the 26th graduation, will be Rabbi Dr. Gershon Wiener, the spiritual leader of the Baldwin Jewish Centre, Baldwin, Long Island, New York. Dr. Wiener is a graduate of the Associated Talmud Torahs.

The graduation ceremony will include the graduates of the Brunswick Avenue Talmud Torah, the Shaarei Shamoyim Talmud Torah, and the North Bathurst Talmud Torah.

Tuesday, Library Dinner

The annual dinner of the Toronto Jewish Library will take place on Tuesday, January 19.

The dinner will start promptly at 6.30 p.m. at the Social Hall of the Shaarei Shomayim Congregation.

The feature of the dinner will be a symposium on the Bicentenary, with the participation of Mr. Meyer W. Gasner and Mr. Julius Hayman, editor of the Jewish Standard, as main speakers.

Mr. Mark A. Levy will preside.

Cantor Murray Nixon will render the musical portion of the evening. Mrs. Sarah Barkin will accompany at the piano.

Successful Party

A successful Monte-Carlo and card night was held by the Haifa Chapter of Mizrachi Women's Organization on Sunday, January 10, at the home of the President, Mrs. Israel Edell, 53 Hillcrest Drive.

Proceeds of the evening will be used for maintenance of Mizrachi Women's projects in Israel.

MIZRACHI

The Mizrachi-Hapoel Hamizrachi of Toronto has inaugurated its winter season and is planning a vast cultural program.

The first cultural evening, in the form of a M'lava Malkah, took place at the Vaughan Road Centre and was dedicated to the consecration of the new ark, donated by Mr. and Mrs. Israel Orfus.

Meyer W. Gasner, president, and Rabbi Walter S. Wurzburger, addressed the gathering.

Guest speaker was Rabbi E. Wohlgelernter of Jerusalem, secretary-general of the Chief Rabbinate in the Holy Land.

In both synagogues of the organization, intensive courses for adults in Bible and Talmud are given every Saturday.

Also, the youth movement, Bnei Akiva, has become more active under the leadership of the new sheleach.

S. A. A.

Welland Celebration

The Jewish Community of Welland, Ontario, recently held a double celebration marking the 20th Anniversary of the establishment of their Federation, as well as the successful conclusion of their 1959 U.J.A. Campaign.

A presentation was made to Mr. Harry Carrel, Chairman of the Welland Jewish Federation, by Mr. Saul Halperin of St. Catharines on behalf of the Zionist Organization of Canada, in recognition of the many years of outstanding service Mr. Carrel has devoted to the community.

Guest speaker was Mr. Maier Padan, Vice-Consul of the State of Israel in New York.

Others who spoke were Mr. A. David, President of the Welland Hebrew Congregation, Dr. Julius Ennis, Dr. H.O. Singer, Mr. Bernard Ennis and Mr. M. Fishman.

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A NOVELETTE: ALONE BY I. J. SINGER

Mary Rabinowitz had not walked so many miles, paced so many streets nor climbed so many staircases in all of the twenty years of her life as she did in the six months since she had lost her job as a bookkeeper of an oil-merchant's establishment and had joined the ranks of the unemployed.

At first her jaunts in search of employment gave her a sense of joy and adventure.

Ever since she graduated from High School at the age of seventeen, she held a sedentary Job. Day after day, she labored under the dismal light of a soiled electric bulb in a small wire-walled cage, cluttered with oil-soaked ledgers and papers of commerce. Through the iron netting, she heard the continuous shouts, arguments, quarrels, laughter and jokes of the customers and salesmen who were just as greasy as the barrels of oil in the store. The slippery telephone never stopped ringing and she was nauseated every time she raised the receiver to her ear. The badly scrawled, error-ridden bills which Mary had to decipher before making her book entries, were no less grimy, oily and smelly. Her working days were long, extending into the night whenever her harried employer, his salesmen or their customers demanded it. Her leisure was scarcely enough for meals and sleep.

To Mary Rabinowitz, a vivacious girl of quick and energetic disposition, the work in the wire-walled cage had always been an ordeal. Consequently, she found herself quite unmoved when her oleaginous employer dismissed her from the job. Her senses quickened to every breath of fresh air, she thrilled to every free step she took on the city streets and in the parks. She experienced exhilaration in her short and shapely legs as she walked with a fast and vigorous gait. Although her savings were small, she bought a flower and placed it in a glass of water near her bed.

With a saucy blue beret perched on one side of her head accentuating the impetuous curls, ringlets and waves of her blond hair, a cheap red patent-leather belt pulled tight around the waist of her snugly-fitted green jacket, a tiny amber dog pinned at the tip of the V-neck of her sweater where her small firm breasts were rising like the contours of little clusters of grapes. Mary fluttered through the streets of Warsaw, capering up staircases and ringing the doorbells of her acquaintances.

"Mary, darling," she was joyously greeted everywhere. "What a welcome visitor! Why do you stand in the doorway? Come inside."

"No, no, thank you," Mary replied merrily, blushing, laughing and panting for breath because of her dash up the stairs. "I just want to ask you whether you know of a job for me. Any kind of a job. Funny, isn't it?"

Nothing could tempt her to come into the apartments of the people she called on. She filled the hallways with gay laughter, hopped around on her short and shapely legs, kissed all the babies' cheeks with relish, adjusted a stray lock in the coiffure of a married untidy girlfriend, straightened out a button on another friend's dress, and she vanished just as quickly as she appeared.

"Please, remember, my dear," she called laughingly into the open door. "Any kind of a job at all, as long as it is not with an oilery. Funny, isn't it?" Bye-bye then for now, bye-bye."

The second month, Mary was not calling on acquaintances any more. Not one of the hundreds of houses she called on responded. She only wore away the lifts on her high-heeled shoes, which she used to make her appear taller. Her high heels finally curled over and went askew. Mary surveyed these crooked heels of her tiny shoes every morning while darning her stockings, but still remained unruffled.

"Funny", was her only comment as she banged away at the heels, one against the other in an attempt to straighten them out.

She began to read the "Help Wanted" advertisements. Now, instead of a flower, she bought a newspaper every morning, copied the addresses of those who advertised for help, with her thin, little pencil into a tiny book, making her entries very minute to be able to crowd in as many prospects as possible, and then proceeded to call on one place after another. But she did not find employment. She did receive all sorts of proposals. Some merchants offered her the opportunity to keep their books without pay for six months, and then they would see what they could do. Suspicious-looking young men, slick-haired and with tiny mustaches, promised to make her a movie actress and obtain fabulous salaries for her. All she had to do was to advance them a few hundred zloty to cover the initial promotion expenditures. Aging widows, heavily made up, offered to teach her how to perform abortions and amass a fortune by practicing the business, if she paid a substantial tuition fee. A landowner, with a flowing mustache and a houseful of dogs, told her with simplicity and candor that he was looking for a young, pretty girl, irrespective of race or religion, to help him pass the time during his sojourn in Warsaw.

There was only one place where she had been considered seriously for a job. An elderly Polish lady wanted to employ a governess for her grandchildren living in the country. The elderly woman contemplated Mary for a long while, cautioned her against going out with young men, forbade her to read salacious literature, informed her that she would be compelled to retire early, and that, in addition to her job as governess, she would be required to mend underwear and darn stockings. Mary assented to all this. The terms were agreed upon, but before clinching the matter, the old lady demanded written references from the girl's former employer. When Mary produced a letter from the oil-merchant, the old lady's hands started to tremble with an indignation so violent that the letter dropped to the floor.

"I want no Jewesses," she screamed. "Not even those who bleach their hair to appear blond. The young lady may go now, God bless her."

Mary rushed down the stairs. The mirror in the hallway revealed a red-blotched face, tearful eyes and her disheveled hair protruding from under her beret.

"Bleached hair to appear blond"—this was too much. Mary could never forgive this accusation. Those words hurt her more than anything else She repeatedly dabbed at her eyes with a small handkerchief, but they would not dry. She never bought the newspaper anymore.

For several weeks after that, she continued to trot up and down staircases in search of a job. An inventor of a new kind of soap sent her out to peddle his new product from door to door. Against five zloty as security which she deposited with him, the inventor gave her a formidable package of cakes of soap in loud wrappers. She carted the heavy packages up many flight of stairs, waited for many minutes in front of each new door before summoning enough courage to ring the bell. But she was rarely admitted into an apartment. Mostly she was asked what she wanted while she still stood outside on the threshold, or even before the door was opened. Her offer of soap for sale usually provoked an angry reply:

"We don't need any."

Those who did admit her, sniffed at the soap, examined it and then said they did not want any. Still others partially opened their doors to ask what it was that the young lady wanted and then showered abuse at her for creating a draught. The only women who admitted her readily were the very poor whose doors were seldom locked. But then, they never had any money either. However, Mary persisted. She continued to lug the heavy package and ring door-bells until once a man stuck out his hand through a slightly-opened door, slipped a small coin into her palm and quickly slammed the door shut. Mary's knees weakened, and her arms sagged. She was so completely taken aback that she had actually accepted the alm. Only when she reached the street did she fully realize the impact of what had happened to her, and she tossed away the coin as one would toss away a worm that clung to the body.

All through that night she lay in her bed weeping bitterly, and incessantly in abject and utter despair. On the morrow she was unable to approach another door. She merely paced the streets aimlessly, despondently. She now belonged to that vast army of the unemployed, without money, parents or friends, and worse of all, without hope and without faith.

Indigence approached her room on the fourth floor with rapid, steady strides. The first few weeks she had sold all the possessions she had accumulated during the years of working in that smelly cage at the oilery. Her earthly goods were few, consisting mainly of some underwear and nightgowns, pink and green, embroidered across the front and held up by satin shoulder straps. Every other day she would tap the window-pane to attract the attention of one of the buyer's of old clothes who frequented the courtyard, shouting for rags and discarded garments. These grim men felt the feminine finery with their soiled fingers, examined each piece for defects, and paid miserably small sums for the colorful apparel.

"Rags," they muttered while thrusting Mary's nightgowns into dirty sacks. "They'll hardly bring anything in."

For a few weeks, these buyers craned their necks toward the fourth floor whenever they came into the courtyard. But Mary had no more lingerie to sell. She learned to live frugalolly, eating but two meals of bread and herring each day. Every night she rinsed out the underwear she wore during the day. Her stockings had been mended so often that they would not take the needle any more.

After her finery was sold, she started to sell other things; the quilt off her bed, the only silk dress she owned. The landlady moved in two other tenants into Mary's room, two old maids who were anxious to get married and were constantly in a dither laundering blouses, washing stockings, ironing, curling their hair with glowing curling irons.

Beak-nosed, destitute young men, bent in wangling a free meal, and a possible small cash loan from spinsters, forever dodging the subject of marriage, were the only visitors who found their way to Mary's new roommates. Their visits were frequent and they remained until the small hours of the morning smelling up the room with the smoke of their cheap cigarettes. They sat and even stretched themselves out on Mary's bed. After the young men left, the two old maids quarreled over them, hurling accusations and abuse at one another, and weeping until they went to sleep together on their narrow iron cot.

The room became suffocating and unbearable to Mary. She was compelled to spend most of her time on the streets, hot and dusty summer streets, so merciless to the tired, the hungry and the desolate, and in sunbathed public parks that poured floods of light on the battered shoes and the shabby clothes of the underprivileged and the disinherited, as a jeering commentary on the folly of poverty.

She walked on and on straying into side streets and forsaken alley-ways she had never before seen. She stopped, feeling faint, in front of glittering windows of delicatessen stores with displays of roast ducks, all kinds of fish, appetizing sandwiches, and piquant colorful snacks. She window-shopped the large women's wear establishments where the chic mannequins were draped in the latest styles, tormenting the poor and the destitute.

During the day time and in the early evening the streets were quite tolerable. She could always find a seat on a park bench to rest her weary legs. At the railroad station she could get a drink of cold water whenever her throat felt particularly parched. But the nights were bad.

The two old maids were gradually easing Mary out of the room. They began with the few possessions she still held on to. First, they put her straw suitcase outside the door, then her empty clothes-hangers. Next, she found her mirror removed from the dresser. Mary kept her silence. Since she had not paid her room rent for some time, she did not have the courage to complain.

Now, the young men, instead of leaving in the wee hours of the morning, often remained for the night. Knock on the door as Mary did on such nights, it would not open for her. Only whisperings emanated from within.

Mary's only alternative was the street, the empty city streets at night when everything is closed to the lonely and the homeless: the parks, the railroad stations, the hallways and even the cemeteries.

During the earlier hours of the night, Mary would try resting on the boulevard benches, and on the doorsteps of churches and banks. She was unfamiliar with the laws of the night and when she grew weary, she sat down on a bench or doorstep. But she was forced to leave immediately. Drunkards shoved up against her. Bums sat down at her side, attempting to embrace her, asking for cigarettes and offering to take her under their wing. She ran away to find a bench reserved for women, but in their attentions to her the women were even more insistent than the men.

She quickly realized that her only safety was in continuous walking. As soon as she started to move, no one could annoy her.

She, therefore, meandered over the length and breadth of the city, gazing now and then at upper floor windows, the drawn drapes of which bespoke sheltered love and happiness. She wandered over to the bridges where anchored steamers lay aglow winking their red and green lights.

She stopped to contemplate the city's monuments, watch the night laborers as they were toiling on spans and over sewers, as well as the passing drivers of the garbage wagons. Night watchmen and policemen kept an eye on her, and taxi drivers tried to lure her into their cabs. But, at least, she was free from bodily molestation. As soon as she paused even for a minute, the creatures of the night flocked to her side.

A gruesome struggle between Mary and the city streets ensued. A struggle like that of two beasts, with certain exhaustion for one of them at the end of the contest. She held out for the first night. Doggedly she fought the darkness. She walked for hours until the dawn broke, hallways were unlocked and railway stations swung their doors wide open.

On the second night, the street was gaining the upper hand. Mary's legs were too weak to keep up the pace. She had to sit down for frequent rests. Now the night stragglers were on her heels with even greater arrogance. They rubbed their stubble beards against her cheeks, forming a circle around her like canine prowlers around a stray dog. The bridges fascinated her more than ever. She stopped on one of them, stared into the river that seemed to welcome all winging leapers into the wide expanse of its waves. The iron railings drew her with a magnetic power, but as soon as her hands touched the steel bars, and her eyes fastened themselves on the water, her head went into a spin and she was overcome with fright. She then made haste to get off the bridge breaking into a run with a feeling of resurgent strength.

On the third night, she succumbed to exhaustion and fell into a state of apathy. She did not stir any longer when a vagrant rested his head against her. She ran no more from the vile prattle of drunkards.

She knew that the streets had trapped her. She wanted but a little rest, a few minutes of sleep and food, to smother with bread the pain that was howling in her very vitals.

She turned into a narrow side street and leaned against the corner-edge of a building, emulating the pose of so many women of the night. A man passed by. He glared at her. Her eyes followed him. He did not stop. Her heart was beating fast because of chagrin no less than of fright. She had dreaded his approach, and now her feminine pride was hurt for having been ignored.

Another man emerged from the night. He asked her where she lived. She told him she had no home. He handed her a cigarette. She thanked him, lighted it awkwardly, and choked on the smoke. The man chuckled and went on his way.

"Is it the very first time?" he asked in parting. "I'd take you along if I had a spot. Too bad, indeed."

Shortly before dawn, a pale individual in leggings and in a short military jacket approached her. Judging from his attire, he was a discharged soldier, but his face was that of a man in his forties. He fixed his eyes

(Continued on Page Seven)

BEHIND THE IRON CURTAIN

CORRESPONDENT SAYS FAMOUS JEWISH VILNA IS ALIVE AGAIN

This article, written during a visit to Vilna, by the Herald Tribune's Moscow correspondent, is about the Jewish community in Lithuania.

By Tom Lambert

VILNA, Lithuania — Kabas Gershon - Iserowitz is a grizzled man living in the receding memory of a Jewish nightmare and resigned now to the shrinking future of the Jewish religion in Communist Lithuania.

At sixty-seven, Mr. Gershon-Iserowitz is president of the Jewish religious congregation of Vilna and caretaker of this capital city's single synagogue, called Taharas Israel.

Before World War II there were five large synagogues in Vilna, and seventy to eighty smaller ones. There were a rabbinical school and a Hebrew high school. In other parts of the country there were four more rabbinical schools and two more Hebrew high schools.

Throughout this little Baltic state there were about 250,000 Jews, of whom perhaps 70,000 lived here in one of the largest Jewish communities in Eastern Europe.

Now there are 25,000 to 30,000 Jews in Lithuania, including an estimated 15,000 living in and around Vilna. Lithuania has no more rabbinical or Hebrew high schools now, and all but one of Vilna's synagogues have been destroyed.

Pre-War Life

Life was not easy for all of Lithuania's pre-World War II Jews. There was anti-Semitism in towns and villages as well as in the cities. About 30,000 were jammed into Vilna's ghetto in the old quarter of the city.

Throughout pre-war Lithuania there were mutterings about Jewish "ritual murders" and Jewish business acumen and Jews' clannishness. But many Jews were sought after for their work in medicine and the arts, and acknowledged as competant in administration.

World War II began. The Red Army moved westward to Lithuania. Then the Nazis came, and the murders began.

By the time the Red Army fought its way back into Vilna in the summer of 1944, the Nazis had slaughtered most of Lithuania's Jews, and destroyed their synagogues. The ghetto here, Lithuanians say, was burned and then dynamited into rubble. Today it is a gaping cavity in the old city.

Mr. Gershon-Iserowitz, who fled to the Soviet Union when the Nazis came to Vilna, estimated that 30,000 to 35,000 of Lithuania's Jews survived the Nazis. He said none survived in this city. Vilna's single remaining synagogue escaped destruction because the Nazis used it as a medical supply warehouse.

After the Red Army recaptured Lithuania, the Jews began sifting in and through the nation. Mr. Gershon-Iserowitz said about 3,000 came to Lithuania from Germany and others from different parts of the Soviet Union. He said several thousand went to Israel, directly or through Poland, and some to Birobidjan, the Jewish colony in Soviet Siberia. One family has returned from Israel, but others here would like to go there. No Jews have returned here from Birobidjan.

As this movement decreased with the tightening of Soviet rule, Lithuania's Jews began settling down. Mr. Gershon-Iserowitz said about 10,000 of this country's 25,000 to 30,000 Jews were born in this country after the war.

3,000 in Congregation

Proudly showing visitors through the synagogue, built in 1903 and able to accommodate 1,400 persons, he said its congregation numbered about 3,000 But about 5,000 attended Yom Kippur services this year, he said.

Soviet Lithuania naturally subscribes to the Communist U. S. S. R's official policy of atheism, and this attitude is reflected among the young state-educated and indoctrinated Jews here.

Mr. Gershon-Iserowitz said only about 25 per cent of the synagogue's congregation are under thirty years old. As the older Jews die, the congregation will decrease further. As the state's anti-religious campaign continues among young Jews fewer of them will attend services.

Ruefully rubbing his chin, Mr. Gershon-Iserowitz said that Vilna's single synagogue is "sufficient" to handle its present congregation.

Rabbi From Moscow

The synagogue has two rabbis, Judel Rabinovich and Yakov Langleben, both in their seventies. The former came here five years ago from Moscow. "If we need new rabbis, we can get them from Moscow," Mr. Gershon - Iserowitz remarked.

Red Germany Silent

BERLIN, Twenty-four Communists were arrested by West Berlin police for distributing newspapers charging that the West German and West Berlin governments are responsible for anti-Semitic outbursts. Twenty-six Reds were arrested on similar charges a few days ago.

Meantime, the Communist East-German regime has not issued any instructions concerning the incidents.

Against Nazis

BERLIN—United States authorities here have given West Berlin judicial authorities permission to apply an Allied Control Council law banning Nazi activities to the trial of seventeen persons who staged a torchlight demonstration with a swastika flag last week in the American sector, a United States spokesman said tonight.

The application to apply the Allied law was made to make sure that effective action could be taken against neo-Nazis even if West German laws banning anti-Constitutional activity proved inapplicable to the demonstration.

— Keep Smiling —

NOT TOO CLOSE

Mr. Bloom approached the ticket committee seated at the door of the SCHOOL to buy some seats for the holidays.

"I want two seats, for my wife and myself, but, please, if you can possibly arrange it, I don't want them next to each other."

"What's the matter?"

"Well, I'll tell you confidentially," he whispered, "When it comes to the AL CHET (recitation of sins), I'd rather she were not within hearing distance."

KING ACE

Little Avrumele was the light of grandpa's life. Everywhere that ZADEH went, Avrumele was sure to go.

"And what gives me the greatest thrill of all," Grandpa told a neighbor "is that he speaks Yiddish."

"Go on!" said the skeptical neighbor. "And where is he learning Yiddish?"

"Where? From me, of course! Come here, MEIN KIND. Count for Mr. Cohen in Yiddish!"

"In Yiddish, ZADEH?"

"Yeh, MEIN GOLD, in Yiddish."

"O. K., ZADEH, AINS, TZVAL, DREI, FIER, FINF, ZEKS, SIBBEN, ACHT, NEIN, TSEN, JAKE KVIN, KING ACE!"

HIS DATE

During a lull in the YOM KIPPUR services, Poppa glanced out of the window and saw a sight which made him turn white. There, outside, the building, was his son, Jake SHMOOZING with a charming young lady. Poppa waited until Jake found his way back to his seat and then gave it to him:

"Aren't you ashamed to yourself? On YOM KIPPUR you have it in your mind to flirt with girls?"

"It's O.K., pop" replied the young gallant. "I was dating her up for SIMACHAS TORAH!"

ONE SIN AND THE OTHER

RABBI: "Shameless creature! What reason can you possibly offer for having failed to give thanks for the enjoyment of a meal?"

CHAIM: "Well, my dear Rabbi, you see . . . I hadn't washed before the meal, so I figured . . . "

RABBI: "You what? You failed to wash? Don't you realize . . . ?"

CHAIM: "It was this way. The meat wasn't KOSHER, anyhow, so I . . . "

RABBI: "Not KOSHER ! ! God forgive you! And how could you permit yourself . . ?"

CHAIM: "Well, you see . . . It was in the house of a gentile neighbor . . . "

RABBI: "But . . . "

CHAIM: "Believe me, Rabbi. I had to do it. No Jew would feed me!"

RABBI: "That is hard to believe. And why would no Jew feed you?"

CHAIM: "Because it was YOM KIPPUR ! !"

VERBAL AGREEMENT

"Mr. Bernstein," said the campaign director, "between me and you, you can afford to pledge a good sum to the appeal this year."

"I won't sign a pledge," said Bernstein, "but I am willing to conclude a VERBAL agreement with you that if I have a good year my concern will donate $1,000."

"A VERBAL agreement," retorted the campaign director. "isn't worth the PAPER IT IS WRITTEN ON ! ! "

THE BEGGAR

LADY TO BEGGAR: "Aren't you ashamed of yourself to stand here begging on the street?"

BEGGAR: What do you want lady; I should open an office?"

* * *

"You're not ashamed to ask for a penny? You have two good arms!"

"For your lousy penny I should cut off an arm?"

THE SAME TO YOU !

Rabbi Rosen, the head of the Hebrew School, went on a tour of inspection. He tiptoed into an elementary class, seated himself quietly at the back of the room, and watched the younger generation absorb religious instruction.

After the lesson he made his way to the head of the class and whispered to the instructor that he would like the privilege of saying just a few words to the children.

"My dear young students," he said, in deep, rabbinical tones, "may the Almighty help you to understand Torah and thereby to become wiser and better Jews."

To which the sweet innocents all responded in chorus: "THE SAME TO YOU, RABBI ! ! ! "

What Do You Know?

QUESTIONS:

1. Who was the Queen who dared to quiz a king of Israel?
2. What were the nams of the sons of Moses?
3. Do you know the name of a woman judge in Old Israel?
4. Do you know the prophet who proclaimed that all men are equal and have one father in heaven?

ANSWERS:

1. The Queen of Sheba. (Kings I, verse 10)
2. Gershom and Eliezer
3. Deborah.
4. Malachi (2:10.)

New Israeli Fashions

The newest bathing suits this summer may come from Tel Aviv,— not from Rue de la Paix. The models above are demonstrating the latest Isralei fashions.

In Our Town And Elsewhere

"DO OUR CHILDREN AND THE COMMUNITY BENEFIT FROM OUR JEWISH EDUCATION"

is the subject of a panel discussion to be held by the Talmud Torah P.T.A. of Shaarei Shomayim Synagogue, Toronto, on January 18th.

Moderator of the panel will be Mr. Charles Anthony, and members of the panel include one parent, one educator, one student, and one Educational administrator, all of whom are well-known in the community. One of the fundamental questions to be discussed is whether Talmud Torah education produces educated "Balabatim" and "Balacoostes."

WURZBURGER HEADS RABBINICAL COUNCIL

Rabbi Walter S. Wurzburger, of Shaarei Shomayim Synagogue, Toronto, has been re-elected President of the Ontario Division of the Rabbinical Council of America. Other officers elected were: Rabbi Gedalia Felder, Shomrai Shabbos Synagogue; Rabbi Bernard Rosensweig, Bais Yehuda Congregation, Toronto, vice-presidents; Rabbi Morton Green, Adath Israel Congregation, Hamilton, treasurer; and Rabbi William Herskowitz, Shaarei Tefillah Congregation, Toronto, secretary.

Rabbi Wurzburger has also been recently named Chairman of the Convention Committee of the Rabbinical Council of America.

FIENBERG APPOINTED

Mr. John D. Fienberg, of Toronto, prominent community leader and dedicated worker in the cause of better inter-faith understanding has been appointed a member of the Board of Directors of the National Conference of Christians and Jews.

NEW MASTER

Mr. William Scaller of Toronto, is the newly-installed Worshipful Master of Mount Sinai Masonic Lodge, A.F. and A.M. The lodge which has been in existence for 46 years has a membership of over 700.

WELLAND OBSERVES ANNIVERSARY

Commemorating the Bicentenary of Jewish settlement in Canada Jewish communities throughout the Dominion are scheduling events of special interest to take place during 1960, the Bicentennial year. The Jewish community of Welland, Ontario, held its Bicentenary event on Sunday, January 10th with Mr. Ben Keyfetz of Toronto, as guest speaker.

HADASSAH LUNCHEON

The Hadassah Organization of Toronto is holding its Hadassim Report Luncheon on Wednesday, January 20th, at the Robinwood Avenue home of Mrs. Murray M. Herman, Vice-Chairman. The Hadassim Conveners of Hadassah's 70 local chapters will be present.

Mesdames Jack L. Kamin, Chairman; Lou Hurwitz, Treasurer; John Devor, President; Louis J. Samuels, National Chairman; Sydney Wise, and Wilferd Gordon will pour at the tea table.

The following Hadassim Committe members will receive the guests: Mesdames H. Clarfield, J. Gold, H. Solmon, R. Waxer, J. Freeman, W. Goldberg, D. Kasler and W. Pape.

Beth Tzedec Begins Season

Beth Tzedec Congregation, considered by experts one of the foremost pioneers in Adult Education on this continent, has announced its 1960 Spring Academy of Lectures.

Toronto's Beth Tzedec considered by synagogue experts one of the foremost pioneers in Adult Education on this contient, has announced its 1960 Spring Academy of Lectures. Leading among the authorities on Jewish questions who are scheduled to speak on the series are Dr. Fred Brown, "Problems of Dating and Courtship in the Jewish Family"; Melvin Freeman, "Sociology of the Jewish Family"; Melvin Freeman, "Vocational, Educational and Family Counselling"; David Boroff, "What Jewish Suburbia has done to the Jewish Family"; Rabbi Nathan Drazin, "The Traditional Jewish Family." This lecture series is free and open to the public.

Believing that the spread of Adult Education is a cardinal concern of the Synagogue, the leaders have always tried to keep their sights on one goal—that of building up, over the years, a vigorous intellectual centre, for cultural stimulation and a rich spiritual life. In this connection, one of the most interesting and outstanding programs has been the Beth Tzedec "Great Week-Ends with Great Jews."

This series has featured a brilliant succession of impressive speakers, prominent scholars and distinguished teachers who helped to illuminate and deepen their listeners understanding of Jewish problems and questions.

Among Great-Week - End speakers were: Dr. Mordecai M. Kaplan, Dr. Robert Gordis, Salo W. Baron, Maurice Samuel, Professor Will Herberg, Dr. Cecil Roth and others.

HALKIN TO SPEAK

The first Great Week-End in 1960, January 30-31 will have as its guest speaker Dr. Abraham Halkin, Professor of History, Jewish Theological Seminary of America. Professor Halkin is noted as an author

DR. ABRAHAM HALKIN

and lecturer on Jewish and Moslem History and Culture in mediaeval and modern times, and is Professor of Hebrew at the City College of New York

Born in Russia in 1903, Professor Halkin arrived in America in 1914. He obtained his B. A. degree in 1924, his M. A. in 1926 and his Ph.D. in 1936, all at Columbia University, New York.

STUDIED IN OXFORD

In addition to his membership on the faculty of the Seminary, Professor Halkin is Professor of Hebrew at the City College of New York, and a former lecturer in Semetics at Columbia University. He is secretary of the American Academy for Jewish Research, and is affiliated with the Society of Biblical Literature, the American Oriental Society, the Jewish Historical Society of Israel, and the Israel Exploration Society.

Professor Halkin has traveled extensively in Israel and Europe, and studied for a period at Oxford University, England. He has contributed to a number of periodicals, including the Journal of the American Oriental Society, Bitzaron, Gilyonot, and the Jewish Quarterly Review. Among his published works are : **Moslem Schisms and Sects** (1936) and **Maimonides Epistle to the Jews of Yemen** (1952).

Israel Denies Air Intrusion

TEL AVIV — A military spokesman denied a report from Amman that two Israeli jet planes had penetrated twenty-five miles into Jordanian territory and had been chased by Jordian fighter plane.

"We know nothing about such an incident," the spokesman said. "There is not truth in the Jordanian report."

— MY YOUTH IN GERMANY —

(Continued from Page Three)

pers, developed an enormous activity, enjoying the new freedom of thought. From school and home the idea was deeply planted in my brain that, as in class, in life, too, it was an established institution for a decent fellow to climb one step higher on the ladder of his career at least every year. As a matter of fact, I do not know of a single one of my Jewish pals from school who did not make a success.

I took my courses at University. In a students' theatre performance I was seen by a theatrical agent who after the performance offered me an immediate contract with the former Ducal Court Theatre in Sachsen-Altenburg. Altenburg was the romantic capital of a German Duchy abolished by the revolution. But the Duke continued to own his permanently reserved box in the theatre.

From this first modest start of my life in public until the moment when Hitler came to power none of my employers made an issue of my Jewish faith. On my return to Berlin in 1921 I landed in the editorial offices of Germany's largest publishing firm, Ullstein. It was the time of the inflation. Notes were issued in denominations of millions. Next day they were valueless. Everyone drank, ate, talked, breathed in figures. Optimistically we all saw in the forthcoming stablization of money the confirmation of our solid future. At the Ullstein offices Jews and Gentiles worked in perfect harmony. Whoever was capable and young in spirit or in years got ahead easily. I was sent to Africa, Asia, and America for my papers. It was a matter of course that the German ambassador to Abyssinia in person introduced me to the Negus, that Baron von Neurath, then ambassador to the Court of St. James, paid me his courtesy visit at my London hotel, that Herr von Prittwitz-Gaffron invited me for dinner to the embassy in Washington and arranged for my admission to a press conference of President Hoover.

This was 1929 when Hitler's Nazi Party was an underground power in Germany. But, then, only its members, nobody else believed in its growing strength. There was no question of my staying in the United States. Why should I? I had a splendid job in Germany. And there was above all that strange hypnotism which almost every American of the years of Depression exercised on the brain of a European tourist by envying his chance to return to a safe home in Germany.

It still looked safe all right. I was a member of the Gesellschaft fur Volksbildung, the Society of Popular Education, a member of Berlin's Theatrical Club which Gustav Stresemann used to visit when he wished to be soothed after his giant labors. Often these gatherings displayed sidelights of history. There was always a turn of the conversation to the human backgrounds of politics: "Listen, Herr Minister," someone would say, "why on earth should an understanding between the nations take innumerable sessions at Geneva?"

The answer Stresemann gave I shall never forget.

"Right you are. Take Mr. Briand. I think we are good friends. But you must never forget that all of us politicians assembled in Geneva have first to say in public what our respective people at home are supposed to hear us say."

Stresemann passed away exhausted by his efforts to fight this perpetual motion of world politics. A full-blooded "Corps Student" and an ardent patriot, married to a wife of Jewish descent, he had been the representative cultured German who firmly believed that Goethe's "Faust" is stronger than Schmelling's fist. All of his kind thought as he did until it was late.

In April 1933 I shared the fate of many Jews who had been active in public life. The official reason for the order of arrest, which police brought to my home, was that I had made "Greuel propaganda" in Warsaw where I never had been and whose language I did not talk. I found a friendly and encouraging refuge in Holland. My youth in Germany was a closed chapter. A few days later my wife followed me, on her arm my baby son. The land of his father will not be his fatherland.

Mosley Gives "Friendly" Advice To The Jews

LONDON (CJN.)— Oswald Mosley, Britain's Fascist leader, denied that his extreme Union Movement was anti-Semitic.

At the same time he attributed the present wave of anti-Semitism "in most countries" to "the insensate may with which many Jews sought revenge after the war."

REAPING WHIRLWIND

"They believe in vengeance" he said. "This spirit and method is in every way the opposite of the British spirit and method.

"It has aroused the anger of many people in many lands. Present events are a reaction to an advantage having been pushed too far. All Jews are reaping to some extent the whirlwind which some Jews have sown."

There is no public record of the size of the Union Movement. Sir Oswald was overwhelmingly defeated in the Parliamentary election in October.

Ezras

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Your Tax Problem

BY MERVIN H. LASS

When Is The Profit On The Sale Of A Property Tax Free

QUESTION:

I am a widow and have invested the money left to me by my late husband in an apartment building. The purchase was made several months ago. I have now been offered a substantial profit if I were to sell it. Will the profit be subject to income tax.

ANSWER:

In answering your question I'm assuming that the investment is presently showing a reasonable return percent-wise.

Undoubtedly the Income Tax Department will take its customary stand that you entered into this deal originally to make some money out of it at the first opportunity, and as a result you would be taxed on the profits. Where monies have been invested to give an annual return, and if the properties have been held a reasonvestment, then it could be argued that the resulting profit on the building is a Capital Gain and not subject to income tax. It is the Taxpayer's original **INTENTION** that the Department probes into most carefully. Before acting on such able length of time (say four years), and should the opportunity avail itself to give you a larger return on another inmatters it would be wise to consult with an authority, and obtain a formal opinion. In this case an ounce of prevention is worth many dollars in tax saved.

Mr. Lass will endeavour to answer as many questions as possible. Please direct your queries to Mervin H. Lass, Chartered Accountant in care of this paper.

Jewish Community Calendar

WEEK FROM 15 TO 22 OF JANUARY

Time	Date and Function	Place
	FRIDAY, JANUARY 15, 1960	
	Canadian Jewish Congress Administrative Committee Meeting	Board Rooms A&B 150 Beverley St.
	SATURDAY, JANUARY 16, 1960	
9.00 PM	Lillian Freeman Chapt. - Hadassah Dance	Park Plaza
	SUNDAY, JANUARY 17th, 1960	
6.30 PM	**YESHIVA M'RIL GRAUBERT Banquet**	1 Viewmount Ave
8.00 PM	National Council of Jewish Women Business&Professional Group: Dance	925 Eglinton Ave. W
	MONDAY, JANUARY 18, 1960	
12.00 Noon	United Jewish Appeal Leadership Meeting	Board Rooms A&B 150 Beverley St.
8.30 PM	Shaarei Shomayim P.T.A.—General Meeting	Shaarei Shomayim 840 St. Clair Ave. W.
	TUESDAY, JANUARY 19, 1960	
9.30 AM	Jewish Family and Child Service Family Service Department	Board Rooms A&B 150 Beverley St.
9.30 AM	Shaarei Shomayim Sisterhood Study Group	Shaarei Shomayim 840 St. Clair Ave. W.
12.15 PM	United Jewish welfare Fund Executive meeting	Board Rooms A&B 150 Beverley St.
12.30 PM	U.J.A.—Women's Division, Patroness' Luncheon	Home of Mrs. Hershorn 34 Browside Ave.
6.30 PM	Jewish Public Library & Canadian Jewish Congress Annual Dinner & Symposium on Bicentenary	Shaarei Shomayim 840 St. Clair Ave. W.
	WEDNESDAY, JANUARY 20, 1960	
9.45 AM	Beth Tzedec Sisterhood Adult Education Classes	Beth Tzedec 1700 Bathurst St.
10.15 AM	New Mount Sinai Hospital Executive Meeting	New Mt. Sinai Hos'l 550 University Ave
11.30 AM 1.00 PM	Jewish Family and Child Service Staff Seminar	Board Room A&B 150 Beverley St.
12.15 PM	Jewish Immigrant Aid Services Case Committee	Board Room C 150 Beverley St.
1.00 PM	Hadassah Convenors Luncheon	Home of Mrs. M. Herman 21 Robinwood
	THURSDAY, JANUARY 21, 1960	
12.15 PM	Jewish Family and Child Service Family Service Case Committee	Board Room A&B 150 Beverley St.
1.00 PM	National Council of Jewish Women General Meeting	Park Plaza
8.30 PM	Beth El Sisterhood Theatre Night	Tivoli Theatre

ALONE

(Continued from Page Six)

on her and took her hand.

"Let's have a mite to eat," he said. "There's an eating place right near here, and it's open all night."

The mention of food made her mouth water. She followed him meekly and obediently. As they reached the door and she smelled the aroma of food, she broke away abruptly and took to her heels as if chased by a pack or dogs. The man did not run after her. He just spat. But Mary ran on and on as if bewitched.

When she felt that her heart was about to burst in her chest, she sat down on the pavement, not on a doorstep, but on the bare pavement. She looked back wide-eyed to see whether the man had followed her. There was no one in sight. The entire burden of her futile life weighed on her quaking shoulders with a stony heaviness. The day, new, freshly-born, emerged from under a tall building and crept up slowly towards the desolate girl lying on the slumbering city street.

Mary stared at the day with empty eyes. It bade no good for her.

Here and there a gate opened, screeching hoarsely. The city clocks slowly and majestically rang out the hours.

—Translated by Leon Crystal

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Moscow Finally Heard About Swastikas In West

LONDON, England, Thursday (CJN) — Reports from Moscow indicate that last Saturday, after more than a week's silence on the recent anti-Semitic incidents in West Germany, Moscow has decided to take full advantage of the news to say, "We told you so."

Strong editorials and analyses of the incidents that started Christmas Day have appeared in almost every Soviet publication in the last three days. The uniform contention is that the incidents are not isolated acts by cranks but evidence of resurgent fascism caused by the rearmanent of West Germany.

Izvestia, the Government newspaper, said that Chancellor Adenauer and his Government "did not lift a finger to call the organizers of the provocations to account."

The newspaper observed that "pogrom-makers" could act with impunity in West Germany by their "patrons" in the Bonn Cabinet.

"Today the S.S. (Elite Guard) thugs and their sympathizers in other Western countries are painting swastikas on the wall," Izvestia said. "Tomorrow, provided with rockets will try to subjugate Europe to the swastika."

"It will be pointless," Izvestia asserted, "to seek consolation in the idea that the Nazis can march only in one direction: to the East."

Soviets articles reported that some of the incidents were directed against synagogues and churches. In its last editorial however, Izvestia made no reference to the nature of the incidents or to anti-Semitism it spoke only of "fascist outrages."

The Government newspaper likened some charges that the incidents were inspired by Communists and directed from Communist - controlled East Germany to the assertions of Hitler's associates in 1933 that Communists had set fire to the Reichstag. The former German parliament building, still standing as a charred ruin in Berlin, is believed to have been burned down by the Nazis themselves to justify the tightening of their dictatorship. The building was wrecked a second time in World War II.

"The Nazi allies in Western Germany are not mythical "intrigues of the East," Izvestia said. "They are quite real results of the reckless and dangerous policy which has been pursued in the post-war years with the blessing of Washington and its allies."

"These events are neither unexpected nor accidental. They are the bitter fruits of what was sown by the Western powers themselves. They are the result of rejecting the reasonable course of eradicating the remnants of fascism and militarism in Western Germany."

Washington, (CNJ.) — After more than a week of silence, the Soviet press was finally ordered to inform the Soviet public of the swastika epidemic.

A dispatch from Mosgow reports that the Soviet press took notice of the anti-Semitic incidents in West Germany but remained silent about their echoes in other Western countries.

Defends "Progressives"

Several major newspapers carried short items headlined: "The rats are crawling from their nests."

These suggested that new evidence was arriving daily of the "activization of Fascist elements" in West Germany.

"Pravda" said it was noteworthy that official reprisals by Bonn against "progressive" Germans were going hand in hand with increasing anti-Semitism.

World Zion Congress

(Continued from page one)

member of the Jewish Agency Executive, said in his address to the Actions Committee that it is the duty of the Zionist Movement to support Israel unconditionally, but this obligates Israel to also support the Movement.

Among the General Zionists who participated in the debate on the future of the Zionist Movement were: Dr. I. Schwarzbart (United States), Dr. Abraham Stupp and Dr. Ch. Boger (Israel), Jacques Orfus (France), and Joseph Lutzky (Argentia).

United States Will Have Larger Representation At Next Zionist Congress

The Zionist Actions Committee approved a recommendation which gives Israel 38% and the United States 29% of the total number of delegates to the next Zionist Congress. A special committee appointed by the Zionist Actions Committee to decide on the allocation of the remaining 33% (164 delegates) proposed the following distribution: Argentina-20 delegats, England-19, Canada-15, France-14, countries with a Jewish population of 2-6,000-1 mandate each, and the very small communities will have the right to send observers.

25th World Zionist Congress Postponed to December, 1960

The 25th World Zionist Congress will be held in December, 1960, instead of July, as previously scheduled, according to a decision adopted by the Zionist Actions Committee at its meetings here. The committee which represented the resolution was headed by Dr. Miriam Freund, president of Hadassah, and voted unanimously to postpone the Congress in order to provide additional time to negotiate with various non-Zionist groups with regard to their joining the World Zionist Organization.

Reorganization of Jewish Agency Discussed

JERUSALEM (ZINS) — A plan to reorganize the Jewish Agency was discussed at an informal meeting of the full Jewish Agency Executive under the chairmanship of Dr. Nahum Goldmann. The proposal, submitted by Leon Dultzin, General Zionist member of the Executive and head of its Economic Department, aims to increase efficiency, eliminate duplication and introduce reduction of staff.

Britain & Germany

(Continued from page one)

come to us."

When the issue of arming West Germany arose as a political question in 1953, the Conservative Government could count on the support of its M. P's. Its majority in the Commons was only sixteen and most Conservative M.P's. were veterans of pre-war politics.

Concerned About Germany

The present composition of the party is much different. Government supporters include a large number of relatively young men who fought German nationalism and who are extremely sensitive to any indication of its revival. Thus the Conservative Government cannot count on the same fidelity to its German policy that Sir Winston Churchill and Sir Anthony Eden demanded and received in 1953 and 1954, Conservatives said.

To Americans the British may seem to be making a mountain out of molehill. An answer to this was given by a Liberal.

"The last time that molehill became a mountain so big it took the combined strength of Britain, the United States and the Soviet Union to level it."

No Advice From Abroad

Politicians, both Government and Opposition, recognize that alarm over events in Germany is far greater here than in the United States and that opposition to the United States policy of strengthening West Germany will be ill received in Washington.

"This is one area in which our people won't be guided by any advice from abroad", one Conservative said.

The British have no guilt complex about World War II. But they believe that their blindness in the Thirties allowed Hitler's Germany to rearm and to prepare for war.

The most violent criticism of events in West Germany and of Chancellor Adenauer's Government has come from the Left, but the Conservatives appear to be equally alarmed.

The British people's confidence in Germany can be restored only by German actions rather than words. Until then, public opinion will doubt the wisdom of closer ties with West Germany and any action to strengthen it.

German Reunification Opposed

Qualified political sources predicted that the signs of a revival of nazism in West Germany would bolster opposition here to any measure to give the West Germans nuclear arms or any movement toward German unity.

Conservative, Labor and Liberal Members of Parliament foresaw bitter hostility in the House of Commons to any measures strengthening West German's military position in the Atlantic Alliance. They also said they expected strong opposition to any Government policy seeking the reunification of Germany. Foreign office experts see reunification as a remote contingency. The Western peace plan that will be offered to the Soviet Union at the scheduled summit conference aims at reunification.

U.S. Catholics Against Vandals

New York, (CJN).—New York is incensed by the recent provocation by hoodlums who painted the Star of David on two churches.

It is clear, a city official told your correspondent, that some Nazi-vandals did it, in order the embarras the Jews.

Here is exactly what happened:

"Eye For Eye"

Vandals inscribed Stars of David and the phrase "an eye for an eye" on the Cathedral Church of St. John the Divine and Riverside Church.

The desecration of the houses of worship occurred despite police vigilance against such vandalism that began after the painting of a swastika on the wall of the community house of Temple Emanu-El, 1-3 East Sixty-fifth Street, last week.

The desecration of Riverside Church, an interdenominational church overlooking the Hudson River from Riverside Drive at 122nd Street, was discovered at 12.20 A.M. by Patrolman Ronald Johnson. The vandalism at the Protestant Episcopal cathedral, whose grounds on Amsterdam Avenue extend from 110th to 113th Streets, was noticed by three cathedral guards between 2.30 and 3 A.M.

MEETS WITH RELIGIOUS LEADERS

Following a three-hour meeting with twenty-six religious leaders representatives of civic groups, Police Commissioner Stephen P. Kennedy announced that he would assign more detectives and special patrolmen to houses of worship.

The religious leaders met with Mr. Kennedy at his suggestion to express their views on the recent incidents. They were of the opinion that there was "no organized pattern or group" behind the vandalism.

Clergymen Assail Bigotry

The Catholic Interracial Council of New York in a statement, condemned the desecration of synagogues as "assaults directetd against the reverence due all places of worship. He said "all Americans have a common stake in combatting this threat to our democracy."

Twenty-one prominent Protestant leaders denounced the outbreaks of anti-Semitic incidents here and abroad and pledged "support and friendship to the Jewish communities of the world."

The statement, issued by the National Council of the Churches of Christ in the U. S. A., was signed by heads of denominations ,a number of bishops, heads of interchurch agencies and prominent pastors and evangelists. They included Dr. Billy Graham, Dr. Norman Vincent Peale, Dr. Robert J. McCracken and Dr. Ralph W. Sockman.

Shaarei Shomayim Sisterhood Meeting

A luncheon meeting of the Shaarei Shomayim Sisterhood took place Tuesday, January 12th, in the Social Hall.

President, Mrs. Ted Waldman, presided and welcomed the members and friends. Mrs. Walter S. Wurzburger and Mrs. Nathan Adler were among those at the head table. Mrs. Helen Moster took reservations for the forthcoming Conference of the Ontario Chapter, Women's branch of the Union of Orthodox Jewish Congregations of America, which takes place January 27th at the Shaarei Shomayim Synagogue.

Mrs. Mary Swartz, vice-president, introduced the program, a panel discussion on "Is There A Healthy Attitude Between The Sexes". Panelists were Rose Gottlieb, Helen Cait, Bill Freedman, Dave Satok; moderator, Sadie Mande. After a very stimulating and controversial discussion, a question and answer period followed.

Austrian Jewish Foreign Minister Threatened

VIENNA — Two swastikas were discovered on the garage door at the home of Dr. Bruno Kreisky, Austria's Socialist Foreign Minister. The swastikaes had been daubed with black lacquer paint and were four inches high.

Dr. Kreisky, who is of Jewish descent and his family, occupy part of a villa at 15 Armbrustergasse in the capital's Nineteenth District.

Church Desecrated

The police removed the symbols but were unable to find a clue. So far no arrests have been made of the persons who have been defacing synagogues churches, public buildings and private dwellings in Vienna and Graz and small towns in the provinces of Upper Austria, Lower Austria and Burgenland.

The parish church in Grossiegharts in Lower Austria was desecrated with blue-crayoned swastikas.

A report from Linz, the capital of Upper Austria, said that four houses, the churches doors, the warehouse of the local farm co-operative and the bulletin board on the town hall of Kirchberg an der Donau had been smeared with swastikas.

RUMANIA ARRESTS MORE ZIONISTS

ROME (CJN) —A news agency specializing in countries behind the Iron Curtain reported this week the widespread arrest of Jews in Rumania.

They are accused of "illegal Zionist activities", the Continentale Agency said. Arrests were said to have been particurarly numerous in Cluj, Bucharest and Jassy.

According to Continentale, which has proved reliable in the past, twenty-five men accused of "Zionist espionage" are to go on trial soon.

Toronto Swastika

(Continued from page one)

preciate the reason for this view.

M. P. ASK FOR PROBE

Liberal M.P. Paul Hellyer has asked Justice Minister Davie Fulton to investigate any possible link between widespread outbreaks of swastika-smearing in Canada.

The Bais Yahuda synagogue in his Trinity riding was painted with crude brown swastikas early Saturday despite a police guard.

"This sickness has got to be stopped before it spreads," Mr. Hellyer said. "It might be just the work of cranks at the outset, but this type of thing can become contagious."

More details—Page 2.

Jerusalem City

(Continued from page one)

General Zionist party. The twenty - one member council elected November 3. was disbanded and a commission will be appointed by the Ministry of Interior to run the city until new elections are held within thirty days.

Earlier last week, the elections in Rehovot, a town of 30,000, were voided by another court on evidence that voters had been bribed by candidates of the National Religious party.

Orthodox Women

(Continued from Page Six)

supply the public with supervised products, and unless they are all united and take direction from one organization, this task will be a fruitless one.

It is the fervent hope then, that all the orthodox Jewish women and any other women who are interested in keeping a kosher home, unite into one group and work towards such an important goal. The Vaad Hakashruth of the Orthodox Division of the Canadian Jewish Congress has done much in the field of kashruth, and it is therefore important that the Jewish women take advantage of its work, and support its project.

The conference will be held January 27, 1960 at the Shaarei Shomayim congregation, 840 St. Clair Ave., W., Toronto, and will commence with registration at 9 a.m. There will be display of Union products and kosher products under the supervision of the Vaad Hakashruth as well as a cavalcade of holiday table settings symbolizing the Yomim Tovim. Each affiliated sisterhood will be responsible for one table.

PANEL TO BE HELD

At 10:00 a.m. will be orientation, opening prayer and president's report, followed by a panel discussion of Kashruth, the panelists are: Rabbi Morris Gorelik, spiritual leader of Clanton Park congregation; Mr. Leon Weinstein, president of Power Super markets, Ltd., and Mrs. Ted Waldon, president of Shaarei Shomayim Sisterhood.

GASNER TO SPEAK

Luncheon will be at 1.00 p.m. when Rabbi Walter S. Wurzburger will bring greetings, and welcome all the delegates and guests. Mr. Meyer W. Gasner, chairman of the Vaad Hakashruth of the Orthodox Division of the Canadian Jewish Congress will address the conference and will make known what has been accomplished to date in the field of Kashruth in this community.

At 2.30 p.m. a distinguished guest speaker, a charming young housewife, Mrs. Charles Weinstein of Brookline, Mass., region president of the new England Women's branch of the Union of Orthodox Jewish Congregations of America, will address the general assembly.

Anyone who is interested in Women's branch and what it stands for, is welcome to attend.

Recently, Women's branch UOJCA, undertook a joint task, with other organizations, to print Hebrew prayer books in braille, which are distributed to the far corners of the world. These prayer books come in sets of two, as braille requires a lot of space, and cost $18.00 per set. Anyone wishing to honour someone, need only to send a donation to Women's branch through their sisterhood and the name will be inscribed in the books.

In education too, Women's branch was instrumental in establishing the Hebrew Teachers training school for girls, which was later integrated into Yeshivah University Teacher's Institute, now housed in the newly established Stern College For Women, under the auspices of Yeshivah University. Judy Ochs, brialliant daughter of Rabbi and Mrs. David Ochs, is one of the teachers at Stern College, where she obtained her education and was among the first graduating classes of the college.

Toronto may well be proud of her.

At present, there is no full Hebrew Day High School for girls in the Ontario community. A Day High School for boys was recently formed by a few dedicated men and now it is up to the women of the Ontario Chapter to organize a school for girls. Much can and will be done in this field in the near future. All the direction required for this project can be obtained through Women's Branch UOJCA. They have many trained workers in this field, and very little is lacking right here in our own communities too.

Commentary

(Continued from page one)

man who dares make such a statement knows very well that he is embracing the Nazi attitude. Was Hitler a German question? is Teutonic belligerence an **internal** German question?

* * *

Perhaps was World War II an "internal German question." Then the prevention of World War III is an **internal** problem of the Bonn regime . . .

Leaders of Christian

(Continued from page one)

Mr. Vorspan said that despite the incidents "anti-Semitism is at a low ebb in American life and is repudiated by the American people of all religious faiths." The union has released a film, "The Work of My Hand," depicting the duty of the religious person to fight for equality, justice and peace.

VATICAN RADIO ASSAILS OUTBURSTS

ROME—The Vatican City radio denounced last Saturday the current outbursts of anti-Semitism in the world and warned against any return to "the flames of deplorable racialism."

The church radio, in a broadcast on the series of swastika daubings and anti-Jewish slogans in Europe and the United States in recent weeks, said the world must beware of spreading hatred.

"Anti-Semitism brings both hate and fear", the broadcast said.

"In the name of Christian conscience, in the sentiment of humanity, and for the thousands of Jews who were the victims of racial persecution, it is necessary to put on guard the people, and in particular certain young people, who would return to the flames of deplorable racialism", the broadcast said.

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